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1949

UNITED EVANGELICAL ACTION

Voice of Evangelical Christianity in America

EVANGELICALS GREET THE NEW YEAR

Six Thousand Jam an Eastern Railway Terminal in Huge Testimony Meeting.

UEA

Readers Say—

Like Rimmer Article

To the Editor:

By all means let us have the article by Harry Rimmer "Satan's Offspring" (UEA, Dec. 1) put in pamphlet form and for sale at a reasonable price for general distribution. Have the item, "What America Needs," go along with it.

CHARLES FREER

Akron, O.

That Civil Rights Issue

To the Editor:

I am a Harvard senior. While looking through the October 1 issue of *UEA* I read the following paragraph (page 12):

> President Truman fell for a carefully-laid plot when he agreed to his current "civil-rights" program. Our sources of information say that the idea was born at the Communist-inspired Civil Rights Congress in Detroit in April 1946. It eventuated in the President's Committee on Civil Rights appointed in December of that year. The committee employed twelve high-salaried analysts, consultants and research aids. The outfit was controlled by a bloc. Truman was told that there are two dominating racial groups in New York and that the bloc had them in the bag. This meant forty-seven electoral votes. The "civil rights" scheme was a clever deal, engineered by and for one racial group but camouflaged by a report that put all the emphasis on the other racial minority. Now it looks as though the Democratic candidate would get little of the Jewish and Negro vote, lose New York and split his party to boot.

It is really difficult to write with moderation of this passage. What are "sources of information," what is a "bloc," a "deal," what is "Communist-inspired?" All these show the irresponsibility and imprecision of the thinking and reporting in this article. But if these were the only journalistic offenses in the report, I should not presume upon your time to complain about them; I would simply dismiss them with ninety per cent of the newsprint in America today.

What is really disturbing to me is the flagrant anti-Semitism of this article. This is by no means the only anti-Semitic writing I have found in *UEA*; in fact, hardly an issue contains no coupling of Jews and Communists or some other anti-Semitic remark. But this tone of sly implication is quite intolerable, I think, to any liberal person. We are first asked to believe that the Civil Rights proposals of the President are merely vote-catchers, then that they were "engineered" by the Jews in collaboration with the Communists, ostensibly for the benefit of Negroes but really for the advantage of the Machiavellian Jews. If you have ever been in the South, or if, like me, you were driven practically to shame of your own race by the abominable discrimination in the Army, you will probably take exception to calling civil rights for Negroes a "scheme." Of the philosophy of anti-Semitism I shall say nothing, for Mr. Hitler presented us with the epitome of that morality.

Now, I have no right to call on you to explain or account for this passage and its prejudicial tone. I hope that it is as objectionable to you as it is to me. But I suggest that such writing degrades your magazine. May I respectfully suggest that you would be doing all liberals, Christian and non-Christian, a great service by seeing that such thinking and writing does not appear in a magazine which is intended to the furthering of the Christian idea? Differences of belief between Christians and Jews should not tempt either group to slanders and smears which (if the Communist issue must be brought in) serve rather than defeat the aims of all good Communists and practicers of intolerance everywhere.

MORTIMER CHAMBERS

Cambridge, Mass.

[EDITOR'S NOTE: We disclaim the inference that we are in any sense anti-Semitic. We believe in the basic equality of all races before God. The Statements made in "Capital Chat" were amply grounded in fact and competent authority can be cited. We seek to be realistic, not intolerant, in our editorial policy. We have little patience with those who gloss over or ignore facts simply because they do not fit into some popular pattern of supposed "liberalism" or "tolerance."

(Continued on page 22)

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Another Side to USA Occupation of Japan

CHRISTIAN VETERANS FACE THEIR MORAL DEBT

MARGARET McNAUGHTON

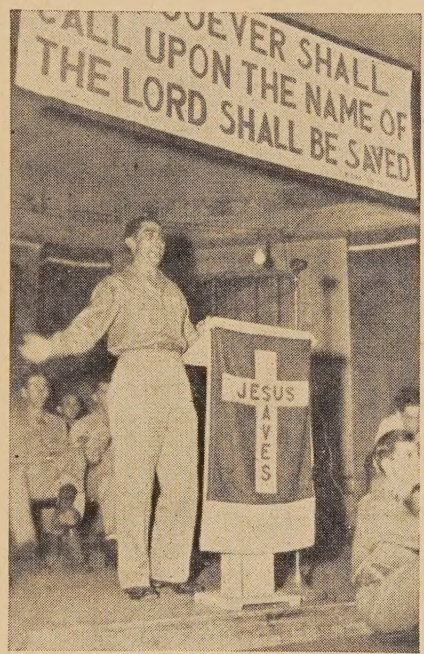
[WISH that I could lift my voice and let every mother in America, who lost her son in war, know that it was not in n," declares Mrs. Anne Dievenrf, after twenty-five years of misnary service in Japan.

This little, grey-haired lady, with ious brown eyes and quaint speech, aks with conviction. She knew pan before, during, and after the ır. She had personal contact with ndreds of Christian servicemen in st-war Japan and was an eye-witness a remarkable missionary movement ıong them. She saw Japan's response that movement, and her conclusion *"It was not in vain!"*

Pre-war Japan did not want Chrisınity, and during most of Mrs. ievendorf's twenty-five years there, and fellow missionaries were liged to submit as the government wly, politely tied their hands to event their work. It was difficult to nt a place for a Gospel meeting—ficult to hold children's meetings Sunday school. They could not ıvel from town to town without a rmit. They could not speak in public thout the police being notified and esented with a written outline of eir lectures. Later, children were bidden to attend any Christian thering. And still later, missionaries d to keep a record of all their call- for police inspection.

Last of all, they were physically ınd—interned as a result of war th the United States. It was hard understand. They had prayed that d would break the bands that hinred their work in Shintoistic Japan. stead, He had allowed war and ernment—what seemed only hinance to the missionary cause.

Then, after four years of apparentuseless bondage, Mrs. Dievendorf, sister, Miss Francis, and other ssionaries stepped out of internment o a radically changed Japan. The ud, self-sufficient country of pre-r days was humbled beyond words. r cities and villages were in ruins. mbing and its consequent fires had ept whole districts of major cities the face of the earth. A little under half of Tokyo and its suburbs was cleared by incendiary blazes. Aomori was "leveled to a field of ashes." Kamaishi disappeared when the bombers came. Nagasaki and Hiroshima, practically speaking, were wiped off the map. Great masses of humanity were swept into eternity in an instant. On the sixth of August,



Vets in Japanese Revival

1945, according to Richard Terrill Baker in his book, *Darkness of the Sun,* "Nearly twenty thousand youngsters were caught at their duties in the labor service and were killed outright."

But the hurt went far deeper than the physical. As one Japanese put it, "Our ruined cities are but pictures of our devastated hearts." The very foundation of Japan's spiritual life was removed when her emperor was proved powerless and all the ideologies which they had built around him and their "Land of the Rising Sun" crashed to the ground with the entrance of the American army of occupation. To them, political defeat was the same as the defeat of their gods.

Mrs. Dievendorf and her sister returned to Hiroshima to find their home burned. As they took up their abode in one small room, they wondered what the downfall of Japan would mean to the work of Christian missions. The Protestant churches had been obliged to unite into a body called the Kyodan for political strength, but in so doing, they had been spiritually weakened through compromise of their Christian message. About seventy-five per cent of the native Christian pastors had resigned during the war years and thirty percent of Japan's churches were destroyed. On the surface things didn't look bright for missionary advance.

Then the missionaries began to sense a difference in the attitude of those broken people around them. Individuals and groups began to seek out the American missionaries, asking for light and encouragement in their distress.

The Japanese veterans were in an especially hard plight, returning in defeat to be scorned by their own people and finding no place for them in society. Mrs. Dievendorf tells of one particular veteran whom she saw, as she was crossing the inland sea by boat. He kept edging toward her, as though he wanted to talk. Finally he came and sat down beside her.

This was his story: "I have been back from the south only three months and I don't see any place for me in Japan now. There is no place for me to earn my living. I was a florist before the war, dealing with western bulbs and seeds and was doing a flourishing business, but there's no hope of getting started in that line again. Nobody wants flowers now—except potato blossoms! I'm up against it. There just isn't any way. Of course there's always one way open to us Japanese.... the way of death ...."

The missionary was silent for a moment after he had finished. It was hard to realize—a Japanese *asking* for spiritual help. Then she began, "You have been looking on the dark side. Let's look at it from another angle. I have a Book here in my hand that talks about *life,*" and, opening her New Testament, she guided his eye

to verses in which the word, *life,* stood out boldly from the pages. She talked to him simply about the gift of life in Christ.

He was quiet for a time, then he broke out, "Then I don't need to think about death! There's a way of life for me." And they prayed there on the boat.

Three months later she met him again—a changed man. He had found work in a wholesale paper shop, and he told her eagerly, "I know what you mean by *life*!"

But he was only one of many. Calls began to come from the rural areas—requests that the missionaries hold meetings in school-houses where Christianity had been banned five years before. Almost unbelievingly they accepted, and preached to hundreds who crowded into the schools and many whose faces lined the windows on the outside. As they offered the comfort and hope of the Gospel of Christ to these defeated, empty-hearted people, the missionaries saw the rigid lines of their faces soften and tears start to flow. At one school, when they asked how many wished to hear more of the Christian faith, all responded. Mrs. Dievendorf and her sister did not know what to do. They narrowed down the invitation, and still 200 to 300 people remained, whom they led through the simple steps of repentance and faith. At the close, some even followed them back to their hotel to hear more.

Then they understood a little more of God's purpose in sending war. Their hands were not only loosed to do Christian work, but they were literally besieged by requests for spiritual help from the very people who had not needed their help before! Government officials, teachers, students, nurses, railroad officials, factory workers, women's clubs wanted to hear about the Christian faith. The missionaries filled as many requests as possible—travelling from town to city, meeting groups of five-hundred to more than a thousand.

Finally the opportunities became so great that they began to pray desperately that God would send them help in meeting the awful need they saw. It came from a source of which they hadn't dreamed.

Mrs. Dievendorf got on the train one day to go and look for food, of which they were in great need. Travelling thus, she saw three American servicemen. She bowed and smiled. One of them said, "You are an American—are you a missionary by any chance?" When she assured him that she was, he said gleefully, "This is wonderful! When we came from Okinawa yesterday, we asked the Lord to lead us to a missionary."

The American GIs came to her home, and strange, miraculous developments grew out of that "chance" meeting. Those servicemen were only several of a large group of Christian GIs who had come from Okinawa, the Philippines, and other islands with a burden and a vision. They had been drawn together, hungry for Christian fellowship, and had started the GI Gospel Hour, first held in a large mortuary in Manila.

Soon Mrs. Dievendorf and Miss Francis were introduced to more and more of these American soldiers, who told them eagerly about missionary work which they had been carrying on in the Philippines and elsewhere on off-duty hours. They had even begun plans for an interdenominational school, to be located in Manila, called the Far Eastern Bible Institute and Seminary, for the purpose of training young Christian Filipinos to evangelize their own people.

As the missionaries recognized the Christ-like zeal of these young fellows, volunteering to help meet the spiritual crisis of Japan, they knew that it was the answer to their prayers. The contrast was almost pitiful between the shrinking, unnatural Japanese young people, blighted by resignation, and the open-faced, happy Christian GIs, eager to help the people they had conquered.

Immediately, this little missionary "fell in love" with them, and anyone who has seen her surrounded by her GIs will know that the feeling is mutual. To her, the advent of the American occupation army in Japan was the opening of prison doors. Thousands of American soldiers had been sacrificed as the Allies worked their way north to the Philippines and Japan, but it had not been in vain. Japan was and is wide open to the Gospel of Jesus Christ, whereas Christianity had been waging a desperate struggle for existence before and during the war.

It seemed to Mrs. Dievendorf that these men felt that they owed a debt to their buddies, whose deaths helped to secure this phenomenal openness to the Gospel. It was as if they were saying in their hearts: "Our buddies died to conquer and liberate these people. We must finish the task which they began. We shall bring spiritual liberation to the Japanese, so that their sacrifice shall not have been in vain."

She watched them and worked with them as they started a missionary campaign with as much zeal as though they had received orders from a commanding officer. And soon Tokyo and environs was being "honey-combed Christ in the uniform of the conqu or."

They began with reaching their f low soldiers, establishing GI Gos Hours and Youth for Christ servi in many cities and bases where servi men were concentrated. As the Jap ese nationals began to attend, as quests began to come from colleg and other schools for servicemen teach them about the Bible, and the need in so many spheres of Jap ese life became inescapable, th Christian servicemen started a m sionary campaign in earnest.

Sunday schools and Bible clas were organized. Some GIs who w only high school graduates taug large classes of University studen A special type of school arose as a sult of the eagerness of the Japanese learn English. A "Gospel-Engl School" was begun, meeting in a p vate school for deaf and dumb. Fr twelve to fifteen soldiers taught in t school Monday and Friday evenin having an aggregate attendance about 500. Hundreds of other opp tunities arose in government and m sion day-schools.

When they saw a need, the G tried to do something about it. So lieutenants from the Tachikawa A Field were touched by the plight Japanese veterans who had b e wounded and placed in hospitals wi very little attention shown them. Th asked "the Girls," as Mrs. Dievendo and her sister were called by the military associates, to go with the to visit in the hospitals where the ve erans were recuperating.

Mrs. Dievendorf warned the "That's one area of Japanese socie that you cannot touch. The woun of these veterans are too fresh a they are still too sensitive about the defeat to be willing to receive you

But the lieutenants were insiste They drove up to the missionari home in a jeep with nearly a thousa bars of chocolate and persuaded "t Girls" to ride along to a hospit Dubious as to the results, the t missionaries went inside the hospit alone and said to the superintende "We have come to visit the sick on We left our American lieutenants o side. They have, however, sent th regards in chocolate . . . ."

The superintendent said, "B r i them in. I think my men will recei them." And he ushered them out the ward where the officers w hospitalized.

In the first room they entered, t American lieutenant, who had join them, stepped forward and touch

(Continued on page 8)

A SOCIAL PHILOSOPHY FOR EVANGELICALS

C. GREGG SINGER

MANY observers of contemporary life have been driven by the events of the last thirty ears to the somber conclusion that estern civilization has entered upon period of decline. Some of them, otably Reinhold Niebuhr, have ome to the conclusion that the estern culture which owed its rigin to the Renaissance and the ream of thought which has flowed rom that period of European istory is already dead.[1] Those hom evangelicals are often prone regard as liberals have shown a ar greater awareness of the politi-al, economic, social, intellectual, oral and religious collapse which reatens to hurl western civiliza-on into oblivion. Many liberals re painfully aware of the dilemma hich their liberalism has created nd for which it has no answer. he realization of the tragic out-ome of two wars for the preserva-on of the liberal way of life has attered the optimism of many of ose who in the past have espoused e philosophy of liberalism as the nly hope of humanity.

This crisis presents to evangelical hristianity a challenge and an op-ortunity which it has not had since e days of St. Augustine and the all of the Roman Empire. It is a hallenge because the historic Chris-an Faith faces the necessity of roving itself superior to the rumbling environment furnished to e modern world by the Renais-ance. The Church must once again rove that it has the answer for a isillusioned and hopeless condition. he Church must once again prove at its message has a cultural rel-vancy. In once again meeting the hallenge of a cultural crisis, the hurch has the opportunity to reach the whole counsel of God or the vindication of His claims and e salvation of dying men.

The Christian Answer

Since its inception the Christian hurch has always been faced with e necessity of evaluating the ultural relevancy of its message. Vhat relation is there between the content of the Biblical revelation and contemporary human life? This was an acute problem for the Church even before the fall of the Roman Empire and among the early Church Fathers there were three well defined attitudes. One approach to the problem is that of surrender, and it is exemplified by the position of such leaders as Origen and Clement of Alexandria. In his desire to demonstrate that Christianity did have meaning in terms of the culture of his day, Origen tended to interpret the Scriptures in the light of the contemporary Greek thought, thus losing the distinction between human and revealed knowledge. The results of the policy of surrender were disastrous to such doctrines as the Trinity, man and sin. Christianity interpreted in the light of Greek thought was of the historic faith and could offer no relief to a dying classical world, and Roman Empire.

A second position was a withdrawal from the world. This was represented by the attitude of the Montanists and Tertullian. When this Father of the Latin Church asked the question, "What has Jerusalem to do with Athens?" he was implying that there was no relation between Christianity and classical culture and none should be sought. In such a position there was no hope or consolation for the Roman World. For the people of that day the political, social and economic problems raised by the decline of their empire were very real and a solution must be found. If it could not be found within the bounds of Biblical revelation it would be found in some other system of thought.

In so far as Tertullian was fearful of surrendering the concepts of the Bible to the interpretation of Greek thought he is to be admired. The maintenance of Doctrinal purity is an absolute necessity in any age and constitutes the first duty of the Church. But Tertullian had nothing to offer the Roman World and he was not helping the Church to meet the great challenge of his day. It is important to notice that at the root of Origen's surrender and Tertullian's withdrawal there was a doctrinal inadequacy. This inadequacy was not the same in each case, but neither Father had formulated a message based on the world counsel of God. Tertullian was closer than Origen, but there were still deficiencies. There is in the message of the Gospel not only the call to salvation, but the admonition to sound doctrine and ethical living. The Church must preach all aspects of the Gospel message, not merely segments. The deficiencies in Origen and Terullian made it impossible for them to offer a satisfactory answer and solution to the ills of the Roman Empire.

The third attitude toward classical culture which made its appearance in the Early Church was that of integration and conquest. It remained for St. Augustine to formulate for the Church the correct answer to the question posed by Tertullian.[2] St. Augustine insisted that there was a relationship between Athens and Jerusalem and that this relationship rested on the meaning of the content of the Biblical revelation. Athens without

Is Dr. Singer Right?

Evangelicals are by no means agreed on the issue Dr. Singer raises in this article.

***United Evangelical Action* urges its readers to write their reactions for publication. We will present current religious books to the authors of the best manuscripts "pro" and "con." MSS should be limited to 500 words. All MSS should be in our hands by January 15.**

Address, THE EDITOR, United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio.

[1]Reinhold Niebuhr, "The Dilemma of Modern Man," *The Nation,* February 22, 1947, p. 206 et sq.

[2]For an excellent discussion of the Augustinian position in regard to classical culture see Charles Norris Cochrane's *Christianity and Classical Culture,* New York, 1943. This is one of the greatest books of the twentieth century.

Jerusalem was without meaning as well as without hope. The greatest of the Church Fathers was able to give to the Church of all ages the correct Christian answer to this most important problem because he had at his command an adequate Christian theology which was thorougly Biblical in its views of God, creation, man, sin, redemption and the Church. It is a fact of great importance that the man who finished the great work of formulating Christian doctrine at the same time established the basis of the correct interpretation of the Church to the world for the ensuing centuries, even for our day and the years to come.

The Problem in Its Setting

These three attitudes which appeared in the Early Church find their counterparts in modern Christian thought. Today the position of Tertullian is that of most Fundamentalists. The reason for this is to be found in the intellectual developments in Europe and America during the past century. The publication of the works of Charles Darwin gave a tremendous impetus to the more vigorous enunciation of various forms of the evolutionary philosophy for it must be remembered that evolution as a philosophical concept had its roots in Greek thought and the period of the Enlightenment. In theological circles this new emphasis on the evolutionary nature of society and culture gave a new strength and new direction to those in the Church who were postmillennial in their thinking. A new postmillennialism developed which denied the necessity for a cataclysmic return of Christ and which tended to accept the implications of the evolutionary hypothesis that there was no real limit to human progress. This postmillennialism, resting upon an inadequate theology in regard to the doctrines of God, man, creation and sin, proved to be a congenial home for the Social Gospel movement. Gradually after 1900 this school of thought departed from its Biblical foundations and denied the need of divine revelation and redemption through Christ. It soon became indistinguishable from modern humanism. It was, in effect, the old position of Origen in a more extreme form. In their sincere attempts to show the responsibility of the Church for the solution of moral and social problems of their day, these evolutionary postmillennialists gradually surrendered all that which was unique in the Christian message and allowed the rest to be interpreted in the light of contemporary philosophy with its dependence upon man and natural revelation.

In a legitimate protest against this threat to the historic Christian faith, many evangelicals resorted to the old position of Tertullian, but reinforced it with a new and different theology known as Dispensationalism. This theology has gained a foothold among many groups in recent years, largely because they think it is the only tenable position which will guard against the snares of a liberal theology with its emphasis upon social salvation. Unfortunately the acceptance of this new theology has made it almost impossible for the evangelicals to accept an adequate social philosophy because of its unbiblical views of law, and grace and the Church. The result of the infiltration of Dispensationalism into evangelical circles has been an evangelical retreat from any contact with the pressing problems of our contemporary culture. And yet, because of the complexities of our modern civilization and government and its wide scope of activities which affect in so many ways the daily life of every citizen, this retreat of evangelicals has been one of the understanding of modern problems rather than a retreat from contact with modern life. Such a retreat is no longer possible or desirable. The sending out of missionaries, preaching the Gospel, over the radio, and many other activities all involves a contact with government which makes retreat equivalent to surrender. Under the impact of the dispensational approach to theology the historic presentation of the whole counsel of God has not been neglected, but in some circles it has become confused with liberalism and the Social Gospel. There has been a tendency to frown on the preparation of Christians for work in government, business, teaching, psychiatry and many other legitimate fields of activity. The result has been that many evangelicals no longer understand modern society and its problems, although they cannot retreat from them. This lack of understanding has seriously hampered the evangelistic work of the Church in this country.

In spite of this lack of understanding the problems continue and they press in upon evangelicals from every side. From them there is no escape. Government in the hands of those who are hostile to the Church threatens to curtail evangelical activity not only directly, but indirectly as well. Many Christians who advocate universal military training fail to see the tremendous threat which it is to free government and the moral welfare of the nation as a whole. As a result, evangelicals are often led to support the wrong side in the discussion of national problems. Militarism in this nation has won the support of some Christian groups for the very dubious reason that some liberals have opposed it. Effective evangelical action can only be possible today if there is an appreciation of the problems confronting modern society. It is a great tragedy that the evangelicals have allowed the liberals to take the lead in opposition to war for it has given to the liberal movement an advantage in moral leadership which rightfully belongs to the evangelical party.

Likewise, it is customary for evangelicals to oppose labor unions and to frown on any proposals which they make on the assumption that they are either inspired by the Devil or Communism. The prevalence of this attitude among fundamentalists has alienated many union members from the evangelical cause. Labor unions have a place in modern society and evangelicals should not only recognize this fact, but proclaim the message of Christian social justice. There is need for an intelligent and sympathetic understanding among evangelicals of the problems of labor and yet such an understanding is almost impossible in the light of a theology which hails labor unions as one of the indisputable signs of the end of the age and dismisses them as such.

A Basic Philosophy

It is thus evident that the lack of a realization of the cultural relevancy of our Christian faith down through the history of the Church can always be traced to an inadequate theology on the part of those who display a tendency to retreat or surrender to their contemporary culture. Without an adequate theology adventures into the realm of social action are likely to lead to surrender and defeat. Retreat is ineffective, although not such a danger to the preservation of doctrinal purity. For the formulation of an evangelical philosophy for social action which will avoid both of these pitfalls there must be strict orthodoxy in regard to certain doctrines.

Foremost among these is the ctrine of God. No adequate phi-ophy is possible unless there is corded to God that absolute sov-eignty which He ascribes to Him-f in the Scriptures. That He is control of the universe and all the tions of man must be a basic pre-pposition in any evangelical social ilosophy. There must be a clear cognition that nothing happens thout His permission. Evangel-l social action must never proceed the assumption that God is in ed of human aid in the accom-shment of His purposes and for the building of a better world. Such assumptions are humanistic in their origins and will bring any program based upon them to a fruitless end. Effective evangelical social action must find its origin in the recognition that man must glorify God in all that he does.

Of equal importance is the Biblical doctrine of man. It must be clearly recognized that man is totally corrupted by sin and that of himself he can do nothing which is good or acceptable to God. The denial of the Augustinian doctrine of original sin in the past has led many sincere Christians into a postmillennialism of a non-cataclysmic nature and eventually it often leads into an acceptance of some form of the theory of social evolution. The social philosophy of the evangelical must never lead to the expectation of the emergence of a perfect society in this present world. It must be based on the Biblical position that righteousness exalteth a nation and that sin is a reproach. The law of God is binding upon all nations as well as upon all individuals and must be the norm for all human conduct.

(Continued on page 8)

ORTHODOXY'S RESPONSIBILITY*

ALFRED B. MORGAN

WHAT a satisfaction it is to be able to draw up to one's full height and say, "I told you ." These occasions arise for all us at rare intervals when every-ing points to the evident truth that e were "dead right." Outside the oodgates, which open upon the eat silent sphere in which every rsonality is hidden from human ew, is beating the rising tide of ndication. Now all can see for emselves, that though we were isunderstood we were right. Dead ght!

It may come as a rude shock to me that to be "dead right" is not ough. God has not arranged the iverse so that a knowledge of the uth confines the boundaries of our sponsibility toward being right. ound doctrine reaches far beyond thorough knowledge of what is ght to a complete obedience of od's revealed will in the light of hat we know to be right.

The Children of Israel had a mplete knowledge that they were edestined to enter the Promised and. Moses continuously shed re-ealed light upon their lives, yet e word preached did them no ofit as it was not mixed with ith in them that heard it. Moses' eaching was to have been a ringboard for their faith, where-y they would be moved to enter nd possess their promised inheri-nce. Their sphere of truth was lequate and orthodox, but their oral and spiritual qualities were unsound and unorthodox. Had Jesus described them He would have said that they were as men building houses upon the sand which could not possibly stand the storms and tests of life. "Be ye doers of the word, and not hearers only, deceiving your own selves."

Whenever Satan finds an orthodox disciple he tries to ruin that person's contribution to the Kingdom of God by wrecking his attitude if he cannot despoil his belief. Consequently, there are those who have developed a superiority complex or sense of self-righteousness. Their glory is in the correctness of their beliefs. That they are spiritually impotent, leading no one to Christ and even creating in the unawakened souls an aversion to Christianity because of the harshness they manifest, apparently does not bother them. While they no doubt have never looked upon themselves as such, they could well be found standing along with the Pharisee in the temple praying to themselves saying, "God, I thank thee, that I am not as other men are."

Now, the Bible urges us to be as right as is humanly possible, stating that we ought to study to win God's approval and to rightly divide the word of truth. It is also very firm and clear in warning us against the spirit and practice of criticizing the other fellow Christian in his epic struggle to overcome all that he must meet in his heroic battle to live for Christ. In fact, the New Testament teaches us to reach out a helping hand to all those who come under our influence. Surely, "Bear ye one another's burdens" is the apostolic appeal.

The matter of being right as analyzed by the New Testament includes a ministry. It desires to heal hearts that are wounded by sin and carries a sense of responsibility to God for souls. Such an attitude is called a passion or burden for souls. Such a person does not feel a sense of religious superiority when he witnesses others fail in the good fight of faith, nor criticize the neighbor who is brought low in defeat. Instead, true, full-orbed orthodoxy accepts a prayer responsibility, a secret, inner closet ministry of intercession. It is constrained by the love of Christ to strive vigorously at the throne of grace that the Holy Ghost may meet the spiritual need. It intercedes for the perfecting of holiness that the man of God may stand complete in all the will of God.

Such an attitude and ministry is not born from a mere knowledge of the truth. It springs rather from faithful fellowship with Christ. The inner, hidden communion with the Holy Spirit results not in the broadcasting of the bitter seeds of criticism, but on the contrary the love of Christ is shed abroad in our hearts and flows out into the realm of human relationships with a helpful Christian ministry.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one anothers burdens, and so fulfill the law of Christ."

*Reprinted by permission from *The erald of Holiness,* official organ of the hurch of the Nazarene.

A Social Philosophy

(Continued from page 7)

Christians are the salt of the earth. The function of salt is the preservation of good. It does not make poor kinds of food into something perfect and different from what they were. Thus it is not the task of the Church to make society perfect, but to keep it from being as bad as it would be if human nature were not subject to its restraining influence through the proclamation of the law of God.

For the successful formation of an evangelical philosophy for social action there must also be return to the Biblical doctrine of the Church. The Church cannot be regarded as a mystery, as an institution existing in only one phase of world history —the period between the sixty-ninth and seventieth weeks of the prophecy of Daniel. It must be considered as the sum total of all the saved in all ages. It is the institution around which all of human history must always move. The Church is the Kingdom whose King is Christ.

Evangelicals must also restudy the views of the leaders of the Reformation on the relations of Church and State. Many Fundamentalists are in danger of losing entirely this aspect of their Reformation heritage. These leaders were in agreement that the Church must not have secular power as had been claimed by the Medieval Papacy, but they also insisted that government as a divine institution was bound to enforce divine law and that the Church must exercise a moral influence in political affairs. While Church and State operate in different spheres, and while the spiritual realm is superior to the temporal, these differences are not of such a nature that these two institutions were not mutually dependent and could act without reference to each other.

This position is quite different from the one held by most Protestants today. There is a tendency for Fundamentalists to look upon the State with indifference and to fail to realize that it was ordained of God for His own purposes in the enforcement of His moral law. Without the protecting and stabilizing influence of the State the Church could not act in her own rightful spheres and evangelical activity would suffer accordingly.

If evangelicals will formulate a philosophy of social action on the basis of an orthodox theology, once again the Church will become the mighty force for righteousness in the nation and a mighty testimony to the full orbed Gospel of Jesus Christ. Nothing less than such a testimony is adequate for the cultural crisis which had overtaken the western world. Christians will then have a more Biblical perspective of the needs of humanity and of the policies which our nation must follow if it is to remain true to its divine purposes and functions. Evangelicals will then come to see that atomic warfare is unthinkable and that to prepare for such a conflict is to prepare for total destruction. They will see that peace must be a national goal. They will see that there is a Christian social justice for an industrial age and they will be able to speak with authority in such matters in a way in which the liberals could never speak because their concept of social justice was not based upon the revealed righteousness of a sovereign God.

* * * *

Christian Veterans

(Continued from page 4)

the pillow of a Japanese officer gently. "We are sorry," he said tenderly. "We want you to get well. We want you to know about our Saviour." Then he gave a word of personal testimony and the others sang a chorus softly. They were about to leave the room, when the covers of the bed began to move. A thin, emaciated hand reached out for a handshake, and the conqueror and the conquered clasped in tearful silence. That was the beginning. Later they and others were visiting seven such hospitals every Sunday morning.

But Japanese hospitals could not meet all the suffering that was so evident to the Americans. They prayed, and the vision of establishing Christian medical missions evolved. In one of Japan's worst-bombed cities they patched up a burned out building as a Gospel medical clinic. With a staff of volunteers, including Japanese doctors, two nurses, a dentist, two missionaries, and a native evangelist, they reached several thousand patients in a year's time, nearly a thousand of whom have professed Christ. In Tokyo they carried on mobile Gospel and medical work in repatriation centers in much the same way.

But there was still another very special need that the GIs could not help but see. Children, ragged, starving, homeless, parentless children, roamed the streets and parks and slept on the cement floors of railroad stations. Their fathers and mothers had been victims of war. It was too much for "the American GI with his great big heart," as Mrs. Dievendorf pu it. Something had to be done, they i sisted. The Children's Gospel Hor of Tokyo, furnished through C ingenuity and love, was the answe Soon fifty little tykes were happi housed and learning to sing, "Heave ly Sunshine."

These missionary soldiers someho couldn't sympathize with the fello who complained of boredom, living a foreign country with nothing to d There weren't enough hours in t day to do this job for Christ—a they loved it! In fact, many of the were reluctant to leave Japan wh demobilization began. They had tast the thrill of missionary endeavor, obeying Christ's command to love the former enemies, and they wanted mo of it.

If ever a missionary organizati had reason for existence, the F Eastern Gospel Crusade* has. T GIs saw special needs while they we over in the Far East, and they ha begun a specialist movement to me those needs. They believe that kno ledge brings responsibility; and hu dreds of them are hoping to return missionaries as soon as they finish th training.

The veterans do not claim that th in any way adequately met the ne in the Far East. They believe howev they have a vital means for fulfilli their moral obligation to Christ, to t ninety million people of the Phili pines and Japan, and to the thousan of men who fought and died to secu the new freedom in those islands.

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*The Far Eastern Gospel Crusa was officially born January 1, 1947 Denver, Colorado, where a board former chaplains and Christian ser icemen was elected to guide t movement. The organization was i corporated in the state of Minneso in April of that year. Officers of t Crusade are former chaplains w were in the thick of this milita missionary endeavor. The preside and chairman of the Japan Fie Council is Leonard Sweet, vice-pre dent, George S. Hixson, executi secretary, Leon W. Hawley, w supervised over 400 chaplains in t Western Pacific. Russell G. Hone well is chairman of the Field Coun in the Philippines and also director the Far Eastern Bible Institute a Seminary.

The Crusade at present is suppo ing ten missionaries. Its policy that missionary candidates shall a range for their own support, to channeled through the Crusade tre sury. The candidate should be a sp cialist in some particular line missionary endeavor. Particular needed now are teachers for FEBI and literature missionaries, to ma use of the printing presses in Jap belonging to the Crusade. Its ho office is established at 305 Maple Le Place, Seattle 5, Washington.

CRIME, USA

An address delivered at the Denver National S. S. Association Convention

R. P. KRAMER

Federal Bureau of Investigation

THERE has never been a time in the history of our country when the Sunday Schools have had a ore vital and important function to rform. Today the Sunday Schools ust play a vigorous and aggressive le in turning back the tide of moral terioration and ever increasing lawssness which threatens our nation d, in fact, the world. The Sunday hool Teachers of America constitute potent force for turning this tide d for creating a generation of citins with the moral strength to fulfill e responsibilities which world events ve placed upon us.

The lessons of history offer clear oof of the results which follow oral indifferences and purely mateilistic philosophy. The glories of ant Greece and Rome were destroyed cause the otherwise intelligent and ucated citizens of these countries led to realize the need for moral egrity. Their wealth and power- position in world affairs turned em to the worship of material things d blinded them to the necessity for igion and moral standards of conct.

We have seen history repeat itself our own day. The Fascist dictators empted to turn the world into a ge concentration camp. They sacried reason and decency in order to ld up a false totalitarian structure. ey destroyed human dignity and ed to wipe out religion from the rts and minds of the people. The result was chaos and the Fascist tem toppled and failed—a victim of stupidity of the dictators who ght to eliminate the elemental ucture of honesty and faith.

We need not look far for evidences the same materialistic viewpoint on part of our own people. Perhaps one of the most vivid indications of this moral breakdown is the rampant lawlessness which has become a national scandal. The well being of our nation is being seriously challenged by crime. During 1947, for example, 1,665,110 major crimes were committed in the United States. We take pride in the progress we have made in the arts and sciences and in our national wealth and high standard of living, but nevertheless we allow conditions to exist which produce a major crime in our country every 18.9 seconds of the day and night. There is a challenge to our national thinking in the fact that every five minutes there is a crime of murder, larceny, rape, or assault to kill. At the end of an average day America has experienced 159 robberies, 1,023 burglaries, 506 auto thefts, and 2,585 larcenies.

It is regrettable and disturbing to all of us that the crime problem continues to be essentially a youth problem. More than 117,000 youngsters under 21 years of age were arrested in the United States last year. Twenty-nine per cent of the robbers, burglars, thieves, embezzlers, perpetrators of fraud, forgers, receivers of stolen property, and arsonists arrested in 1947 were under twenty-one years of age. There has been a steady increase during recent years in the number of young people who are arrested for serious criminal offenses. This situation is one which presents a definite challenge to provide proper guidance and instruction for our young people. The primary responsibility for training and guidance of the child must remain with the parents and the home is most certainly the training ground in which strength of character and moral integrity must be developed.

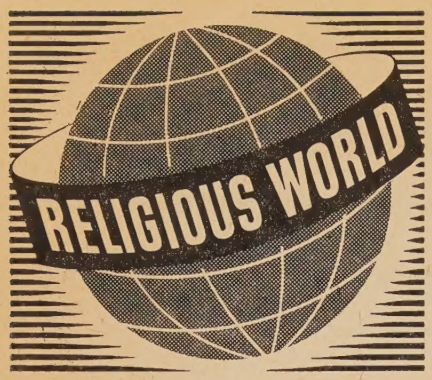
The fundamental duty of parents to rear good citizens cannot be delegated to someone else. It is equally certain that if our young people are to show obedience to the laws of the land, a love for the orderly processes of government, and a desire for ethical forms of behavior, the strengthening effect of religious training must not be neglected in their education. Religious teaching is a necessary factor in the child's formative years, but unfortunately is a matter which has apparently been lightly brushed aside by many parents. A study of the case histories of juvenile offenders will show in the great majority of cases an unstable and unsatisfactory home environment. If we are to eliminate greed, dishonesty, moral instability, and a score of other influences which tend to lure youth on the road to evil, it is certain that the important character building influence of the home must be strengthened and augmented in every way possible.

The importance of religious training afforded young boys and girls in our Sunday Schools cannot be over estimated. While the responsibility for rearing children must remain with the parents we cannot avoid the obvious fact that in many homes children are not receiving proper religious training. This is a situation which we must try to correct, and I believe that the Sunday Schools can play a very essential role in bringing home to parents the need for the character building influence afforded by proper religious training in the home. At the same time the Sunday School teacher is in a position to afford guidance and instruction to those children who otherwise would be deprived of it.

The only possible way to strike a telling blow at crime is to utilize the formative period of youth to mold habits of character in our boys and girls which will insure their development into honest, upright, and God-fearing citizens. The surest way to offset the attitude of moral indifference displayed by so many of our young people is through instilling in them the principles of Christian living. These principles are the foundation stones upon which our democracy is built and if justice and liberty are to survive, Christianity must continue to live in the hearts of all our people.

The attitude of indifference and purely material thinking, which are responsible in such a large part for the lack of respect for our laws, also

(Continued on page 21)



Global Foundation

Mrs. Anita McCormick Blaine, daughter of Cyrus McCormick, has donated one million dollars to found a new global organization known as the Foundation for World Government, with headquarters in New York City.

Henry Wallace is one of those who will have great deal to say about the program of the New Foundation.

Babylonian Project

In the next few years, the Iraqian government intends to spend $200,000,000, to bring into being three great water-conservation systems, one of the world's greatest hydroelectric projects, and two new railroads to open up part of the country previously inaccessible.

Thus the great flood waters of the Euphrates and the Tigris are to be harnessed and controlled, for the first time in history. This will bring cultivation to 600,000 new acres, during the winter, and an extra 30,000 in the summer. This will enable all of the fertile land to be cultivated more intensely, so that new record yields of wheat, barley, and corn may be achieved. This will also provide complete flood control over the Tigris waters and power for the giant hydroelectric plant now planned.

Again Bible lands come into the limelight.

Czechs Face Reality

In an address on "The Present Problems of the Church," delivered by Prof. Joseph L. Hromadka, dean of the Jan Hus Faculty at the University of Prague, he recently declared that Czecho-slovak Christians, while they need not protest against social, economic and political changes, "must prepare for the moment when we must cry aloud: Touch not that which is for us the supreme authority."

"We are all subject to the authority of truth, justice and the judgment of God," he added. "People have the intelligence to realize whether we speak to them in the name of the living God or from economic or political self-interest masquerading as religion."

Asserting that economic and social changes are no solution to the "ultimate questions of man," Prof. Hromadka said that "even in a classless society the problem of man's relation to man will remain unchanged. "There will be lying, unfaithfulness, envy, pride. Who will be able to fight against these? Socialists follow their illusions and will not take these circumstances into account."

Some saw in the professor's remarks an indication that it may not be long until evangelical Christians in Czechoslovakia will have to go underground to preserve their religion.

Churches in Israel

Lutherans have appealed to the United Nations to protect their interests in the Holy Land. The Lutherans hold legal titles to properties and interests in Palestine valued at from twenty to thirty million dollars. Many of these properties, according to the memorandum, have been seized by the Israelis or are located in areas held by them and therefore inaccessible.

Included in its recommendations for final settlement in Palestine, the Lutherans urged the United Nations to establish the principle that all church-owned and mission-owned properties that have been occupied by either Arabs or Jews be returned to their owners.

Christian Labor Unions

The International Federation of Christian Labor Unions has a membership of more than 2,700,000 in eight European countries. This figure was attained despite the fact that Christian Unions have been banned in Poland, Hungary, Yugoslavia, Czechoslovakia, Lithuania and Spain.

The membership is split up as follows: French Christian Workers Federation, 800,000; Catholic Association of Italian Workers, 1,000,000; Belgian Union of Catholic Workers, 429,000; Alliance of Dutch Catholic Workers, 251,000; National Union of Dutch Christian Workers, 131,300; Canadian Federation of Catholic Workers, 70,000; National Union of Swiss Christian Workers, 40,000; Swiss Evangelical Union of Workers, 12,000; and the Luxemburg Union of Christian Workers, 3,000.

Pope to America?

A Canadian Press dispatch from Montreal says that on the authority of a recently arrived Jesuit in Canada plans have been made in Rome for the transference of papal authority to the Western world in case of an emergency arising in Italy. The mantle of the pope in that case would descend upon the shoulders of "a young cardinal in the Western Hemisphere." Apparently Cardinal Spellman of New York has been chosen to lead the forces of popery should the occasion arise. Romanism is falling to pieces in Italy, and even though Communism was defeated in the last election it is only "down" not "out." It will rise again.

The wooing of the United States that has been going on in recent years, helped forward by the American representative at the Vatician, is all paving the way for the establishing of the hierachy on this side of the Atlantic. Many of us will without doubt live to see the pope flee from Rome to find an asylum either in Quebec or Washington. The latter would no doubt be preferred, but an aroused Protestantism might prevent it. In Quebec all is in readiness and the new Roman-Catholic controlled government in Ottawa would undoubtedly approve.

Workers Well Paid

Government workers are well paid i Washington. In 1947 the average salar for workers was $3,900, and one out c every three families had an incom of $5,000 or more. Living costs wer and still are high but from 1939 t 1947 rents advanced only twenty-nir per cent in Washington while famill incomes doubled.

Our Supreme Court

Over the Supreme Court building stately entrance are these sculpture words: "Equal Justice Under Law Each term, lasting from October t June, the court hands down an aver age of one hundred and fifty to on hundred and seventy-five rulings o Constitutional matters, some of whic affect our daily lives but little, othe of which are of far-reaching influenc and importance. The efforts of th court to establish justice under la are a reflection of the moral idealis that underlies our American way c life.

Our Supreme Court continues t operate on a high moral and spiritua plane because the American peopl desire justice, equality, fair play, an decency. Let the American peop grow lax in their love for these thing and this noble edifice that now speak of justice will become little mo than a dusty mausoleum.

Public Housing

So called "low rent and low cos housing" is to be given early considera tion by the 81st Congress. Earlier th year a Republican Senate approve public housing, but it was killed i the House.

Provision of 500,000 housing units fo city families is to be a first order c business, with a subsidy from th Federal Treasury of $32,000,000 a yea for the first five years, then $16,000 000 a year for forty years. This coul mean over $6,000,000,000!

A tax exemption to be granted by lo cal authorities and a contribution of $ for every $2 given by the Federa Government, up to $500,000,000, wi probably be included in the Publi Housing bill.

Though the President favors $1,000 000,000 in Federal loans to cities for five year start on clearing slums, is doubtful that this will be voted.

A fund of $250,000,000 to be loane by the Secretary of Agriculture fo building and improving farm house during four years, and $30,000,000 fo grants for this purpose to poor farm ers, may be voted.

UEA EDITORIAL

THE EVANGELICAL YEAR

FROM the evangelical point of view 1948 was a most significant year in Christendom. Although humanity around the globe continues to experience nany dark hours and the spectre of World War III ooms nearer; though paganism continues in the ascendancy nd the forces of righteousness are making none too rapid rogress, there are many evidences of God's blessing upon His people.

We note here some of the more outstanding milestones f the evangelical year:

1. *The rising tide of spiritual fellowship* of Christian or Christian and church for church was highlighted by he dramatic establishment of the World Council of Churches at Amsterdam. Evangelicals are dubious about he WCC but they thank God for the good will that is ervading the Christian world. There is everywhere less mphasis on the non-essentials which divide and more tress on the essentials which unite. The Spirit of God s strongly evident in evangelical movements for world ooperation. The International Evangelical Conference at Clarens, Switzerland; the Youth for Christ International onference on evangelism at Beatenburg: the Evangelical Association of Christian Orthodox Students at Vennes vere most significant, to say nothing of the ICCC gatherng at Amsterdam. Thousands are praying that God will se all these movements to His glory.

2. *The remarkable defeat of theological "liberalism" n Europe* was apparent to all who visited the continent n 1948. Even in Germany, the nesting place of the higher criticism," humanism and naturalism, the old beralism is to all intents a matter of history. Only in vealthy and luxury-loving America are the theologians till obsessed by the beliefs which proved so inadequate uring the welter of war in Europe. Man in his times f distress cannot be helped by a diluted or distorted ospel. All the epithets American "liberals" may hurl bout the "moth-eaten biblicism" of European theologians vill have little effect. We trust it will not be necessary or America to go through hell to discover the everlastng foundations of the Christian faith.

3. *The decision of the U. S. Supreme Court in the McCollum case* brought the churches and the nation face o face with the inadequacy of their program of elenentary education. Grave losses in "released time" weekay church school enrollment resulted. It would appear nat the American public schools will eventually be noroughly secularized. Tremendous impetus has been givn the establishment of week-day church schools of the ommunity-parent and parish types. Serious study is being iven the whole problem by educational experts.

4. *The National Association of Evangelicals has risen eadily* in the estimation of American evangelicals as the gency best fitted to meet their need in the field of Chrisan cooperation. The Wesleyan Methodist Church of merica became the thirty-second denomination to official- affiliate with the NAE. Many Northern Baptist nurches and local congregations of other denominations ave been received into membership. Affiliated service agencies showed remarkable achievements. Laymen's groups are being established throughout the nation. All along the line the watchword is, "Forward in Cooperation without Compromise."

5. *Separation of "liberal" and evangelical elements in American denominational* life is becoming more marked despite the rising tide of world Christian fellowship. While there is a marked tendency toward coalescence it appears to be coming in two distinct groups. During the year several Northern Baptist state conventions have split. New ministerial fellowships are being formed and new cooperative alignments made. These are but typical of developments throughout Protestantism. Evangelicals everywhere are expressing their testimony with greater zeal regardless of institutional traditions and loyalties.

6. *Evangelical missions have forged ahead around the world.* Several new radio stations were opened in the chain that will soon belt the globe. Missionary aviation progressed to the point of providing thousands of miles of new transportation. Under the Evangelical Foreign Missions Association a united literature program was introduced in Latin America and new evangelical missionary fellowships were set up in Japan and other strategic lands. More new evangelical missionaries went out from America than in any year of recent missionary history.

7. *Evangelical higher education reached a new high* in the listing of over 400 junior and senior colleges, universities and seminaries true to the fundamentals of the Christian faith. An accrediting agency for Bible colleges and institutes was set up and educational standards in schools of this type were definitely improved.

8. *Communism was unmasked as a major enemy of Christianity* in America and throughout the world. The congressional committee on Un-American Activities boldly branded "pinks" and "reds" in Protestantism and heartened many evangelicals who have fought almost single-handed against these wolves in sheep's clothing.

9. Not in two decades has there been such *widespread determination to stop Roman Catholicism's drive for politico-religious supremacy in America.* The organization of Protestants and Other Americans for the Separation of Church and State is proving an effective medium for enlisting cooperation in this task.

10. *The impact of Protestantism in Roman Catholic or pagan lands,* outside the media of institutional missions, has been remarkable in Europe, Asia and South America. In Italy hundreds of Romish priests have been converted and new evangelical churches and schools are being organized as rapidly as political conditions admit. Youth for Christ and Inter-Varsity Christian Fellowship report remarkable evangelistic movements in China and Japan.

Giving thanks to the God of all grace, evangelicals reaffirm their faith and press on into 1949, believing that the new year will be blessed with even greater victories for His Gospel, His cause and His will in the hearts of men.

EVANGELICAL NEWSFRONT

—UNITED ACTION—

Social Action Theme Of Mid-West Meeting

CHICAGO.—A panel discussion concerning the need for social action on the part of evangelicals featured the monthly fellowship luncheon of the Midwest region of the National Association of Evangelicals at the Central YMCA, December 27.

The program was under the auspices of the Social Action committee headed by Rev. Bernard Kruse. A number of projects are being undertaken which will cause Chicagoans to realize that evangelicals are alive to the issues of the hour and organized to make their Christian testimony as occasion demands.

Decker to Tour Upper Mid-West

MINNEAPOLIS, Minn. — (Telegram)—Nine major cities in the Upper Mid West area will welcome Dr. R. L. Decker, NAE executive secretary, in rallies January 8-16. Committees are at work in Fargo-Moorhead, Duluth-Superior, St. Cloud, St. Paul, Worthington, Sioux Falls and Minneapolis preparing for this midwinter tour.

Dr. Decker will present a report of his European trip which will contrast the First International Conference of Evangelicals at Clarens, Switzerland with the assembly of the World Council of Churches at Amsterdam. In some centers Dr. Decker will also speak on "The Evangelical Answer to Secularism in the Public Schools."

A previous tour featuring Dr. Clyde W. Taylor, NAE's Washington representative, covered more than twenty major centers (UEA, Oct. 15, 1948) and 2,500 miles in the Dakotas, Minnesota and Wisconsin. Plans for the Decker tour were made at that time.

NAE Laymen's Group Holds Annual Meet

CHICAGO.—The Chicago Laymen's Advisory Council of the National Association of Evangelicals held its annual banquet at the Central YMCA, December 10.

Dr. Clyde W. Taylor of Washington, D. C., NAE Secretary of Public Affairs, brought a stirring message. Mr. Beverly Shea, nationally-known radio soloist on the Club Aluminum Hour and Songs in the Night, sang. Mr. A. S. Bowker, the new director of Universal Travel Service, Inc., was introduced.

There was great enthusiasm manifested for the NAE and its program. Some $2,200 was raised for the Association. Quite a number of new members were enrolled.

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Scruton Is New Head New Hampshire NAE

ROCHESTER, N. H.—The meeting of the New Hampshire Conference of the National Association of Evangelicals was held Dec. 10 in the Park Street Baptist Church, Pittsfield, Rev. Leonard Edwards, pastor. The afternoon session was called to order by the president, Rev. Milton Baker of Dover. Rev. Gilbert Ottson of the Swedish Covenant Church in Worcester, Mass., spoke on the topic "The Present Imperative." He contended that world leaders, both politicians and philosophers, now realize the great need of the race is for spiritual renewal. He stated that the family must be the place where the Church must start if it is going to change the situation as it now stands. He urged pastors and people to begin making the family right before God.

Paul Scruton of Strafford brought a report of the various evangelistic efforts in New England. Rev. Ivar Sellevaag of Portsmouth brought a report on Displaced Persons. He informed the convention that The National Association of Evangelicals has been asked by the Government to take care of 3,000 Protestant Displaced Persons. They will be lodged in a hotel in Center Ossippee, N. H. until they are able to go to their ultimate destinations.

In the evening there was a showing of the picture recently released by the Missouri Synod of the Lutheran Church, "Reaching from Heaven."

The officers elected to serve the NAE in New Hampshire for the coming year were:

President—Paul H. Scruton, Strafford; Vice-President—Rev. Donald Macomber, Epsom; Secretary—Rev. John S. Buffum, Pittsfield; Treasurer—Henry S. Whitehouse, Dover; Director of Public Relations—Rev. Richard Sweetser, Somersworth. Additional members of the Executive Committee: Rev. C. Francis Anderson, Laconia; Rev. Ralph Bailey; Rumney; Rev. Milton Baker, Dover; Rev. Leonard P. Edwards, Pittsfield; Rev. Fred Flewelling, Farmington; Rev. Ivar Sellevaag, Portsmouth.

The Committee on Sunday School work, chosen to cooperate with the National Sunday School Association, is composed of Edgar Gray, Dover; Paul Wilson, Farmington; Mrs. Hildur Ekholm, Concord; Harold Durgin, Laconia; Harold Marble, Rochester; and Ralph Pugh, Milton.

"Who Is a DP?" Is Answered by NAE

WASHINGTON, D. C.—Announcement of the DP program of the National Association of Evangelicals has brought numerous inquiries as to "Who is a DP?"

Dr. Clyde W. Taylor of NAE's Washington office says, "We are receiving a few applications from people all over the country, who want to bring in relatives from Germany, France and Austria who are not Displaced Persons. I would like to quote a few sentences from paragraphs (b) and (c) of Section 2 of the Displaced Persons Act of 1948.

Section 2 (b) " 'Displaced person' means any displaced person or refugee as defined in Annex I of the Constitution of the International Refugee Organization and who is the concern of the International Refugee Organization."

(c) " 'Eligible displaced person' means a displaced person as defined in subsection (b) above. (1) who on or after September 1, 1939, and on or before December 22, 1945, entered Germany, Austria, or Italy and who on January 1, 1948, was in Italy or the American sector, the British sector, or the French sector of either Berlin or Vienna or the American zone, the British zone, or the French zone of either Germany or Austria; or a person who, having resided in Germany or Austria, was a victim of persecution by the Nazi government and was detained in, or was obliged to flee from such persecution and was subsequently returned to one of these countries as a result of enemy action, or of war circumstances, and on January 1, 1948, had not been firmly resettled therein."

The Washington office advises all evangelicals who are interested in DP placements to contact NAE regional offices for complete information. If no regional office is nearby, write direct to Dr. Taylor, 1422 F St. N. W., Washington 4, D. C.

Minnesota Fundamentalists Planning February Meeting

MINNEAPOLIS, Minn.—The eleventh Annual Minnesota Fundamentals Bible Conference, will be held February 21 through 25 in the First Baptist Church here where Dr. W. B. Riley was Pastor for almost a half century.

Among the speakers scheduled are: Dr. Oswald Smith, noted missionary leader, Toronto; Dr. R. R. Brown, radio voice and popular pastor,

naha; Dr. L. H. Lehman, converted est and editor of the *Converted tholic,* New York; Dr. E. J. Daniels, uthern evangelist, Fairfield, Ala.; . Carl Armerding, head of the Bible partment, Wheaton College; Dr. lly Graham, president of North-stern Schools and dynamic evan-list, Minneapolis; Rev. Eddie Lie-rman, Jewish evangelist and Bible acher, Greenville, S. C., and Rev. lph W. Mitchell, Bible teacher, ndon, England.

All day sessions will be held in the rst Baptist Church which seats 00, with four or five simultaneous eetings in prominent churches in e Twin City Area each evening. ere will be a special rally in the . Paul Auditorium Thursday eve-ng and a state-wide rally Friday ening in Minneapolis.

1949 CONVENTION OF THE NAE IN CHICAGO, APRIL 19-22

The Congress Hotel on Michigan Avenue will again house the annual gathering of the National Association of Evangelicals. Additional space has been reserved to care for the increased attendance expected. Outstanding evangelicals of the United States and foreign lands have already been engaged as speakers and conference leaders. This event will be the most significant of its kind in America this year. Plan now to be present.

MISSIONS

FMA Announces Annual Convention

WASHINGTON, D. C.—The next nual convention of the Evangelical reign Missions Association will be ld in Chicago, Ill., April 19-22. The nvention headquarters will be in e Congress Hotel and all sessions ll be held there.

The EFMA will have charge of the ednesday night meeting of the Na-nal Association of Evangelicals hich will be in its annual conven-n at that time. Many EFMA mis-ns will be represented in the great issionary exhibit being planned.

Outstanding missionaries and mis-onary executives of America will eak and participate in the discus-ons during the four days.

. S. Bowker Heads New Christian Travel Agency

CHICAGO—Mr. A. S. Bowker, a con-crated Christian with over twenty ars of travel service with American esident Lines, announces something w in the field of travel, the Uni-rsal Travel Service, Inc. with head-arters in Chicago (see page 21). UTS is not only a Christian agency t it has been organized to especially rve Christians and Christian organi-tions. Particular care will be given travel needs of missionaries, mis-nary executives, and Christian work-s and laymen.

Mr. Bowker has opened his office the heart of the "Loop" here where is available to the public in general d Christians in particular. The Na-nal Association of Evangelicals and e Evangelical Foreign Missions As-ciation have authorized UTS as their ficial travel agency.

25 SAM Missionaries Ready to Go to Orient

CHICAGO.—Rev. David. H. John-n, general director of The Scan-navian Alliance Mission, recently w to India where he attended a nference of the northwest frontier ld. He will also visit the Tibetan ontier field, and the main India ld of East and West Khandesh here the SAM has been operating r half a century. In Mr. Johnson's nerary are also China, Mongolia, d Japan, where the Mission has an extensive work. He returns to the United States in April.

At a recent meeting of the SAM Board of Directors five new missionaries were commissioned and ten new missionary candidates accepted, bringing the total of accepted candidates to more than one hundred and twenty-five now waiting to go to the ten fields in which the SAM operates.

At present, the Mission is engaged in a campaign to raise $100,000 to provide the necessary facilities for a forward movement in Japan, where the Mission hopes soon to have one hundred missionaries. A new hospital is under construction on the South Africa field where several other building projects are also contemplated.

American Lutherans Withdraw in China

MINNEAPOLIS—(RNS)—Lutheran missionaries in China who are in areas now occupied or in danger of being occupied by Communist forces definitely will be withdrawn.

This decision was reached by foreign mission authorities of the Augustana Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church, and the United Lutheran Church who met here to determine a course of action.

Following reports on conditions (UEA, December 15) in various areas served in China by these Church bodies, the foreign mission heads decided that withdrawal was in the best interests of the Lutheran Church in China. There will be few exceptions to this decision.

In all probability, some of the withdrawn missionaries will work in south or southwest China. Superintendents of the various fields will work out this problem in China with the Orphaned Missions Commission of the National Lutheran Council. If placement is not possible, the missionaries will be returned home.

One of the difficulties involved in relocation is the fact that other denominations also are withdrawing from the north and central portions of China to the south and southwest. In the city of Kunming alone, for example, there are representatives of 37 foreign mission boards waiting or working.

Lutheran authorities have received repeated warnings from American consular authorities to withdraw the missionaries before it became too late.

Missionary Aviation Discussed at Moody

CHICAGO.—A unique event in missionary annals occurred here at Moody Bible Institute December 7-9. It was the annual convention of the World Missionary Aviation Council. Many of the delegates flew in at the Elmhurst Airport. The theme of the gathering was "Wings for the Word to the World."

Experienced pilot-missionaries from Alaska, South America, Africa and the Far East gave inspirational addresses and technical matters were discussed by experts in that field. Among the speakers were J. Grady Parrott, Paul C. Hartford, Walter J. Reschlein, John Rosengrant, Noel Perkin, Robert Stanley, Paul F. Robinson and Clarence Jones.

Reports indicated that the evangelical mission boards are greatly interested in the aeroplane as a medium of spreading the Gospel. Scores of planes have been purchased during the past year and put in operation on the airline, private, program and local levels.

On Thursday afternoon there were conferences on finance, transport, operation, training, and private flying. The meeting closed with a Fellowship Banquet addressed by Clarence Jones of HCJB, Quito, Ecuador.

Ralph P. Hanson of Chicago is president of WMAC; Jas. C. Truxton of Los Angeles is vice president; Paul C. Hartford of Winona Lake, Ind., is executive secretary-treasurer.

NAE

National Association of Evangelicals

SERVICE DIRECTORY

National Headquarters
Dr. R. L. Decker, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

War Relief
Mr. Frank D. Lombar, Executive Director. Office: 536 W. 46th St., New York City 19.

Missions
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Dr. Clyde W. Taylor, Director. Office: 1422 F. Street, N.W., Washington 4, D. C.

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New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev William H. Nagel, Director. Office: 413 Columbia Bldg., Portland 5, Ore.

Middle Eastern—Rev. Robert M. Anderson, Director. Office: Room 1403—12 S. 12th St., Philadelphia 7, Pa.

Southwest—Dr. Henry E. Hedrick, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus, Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Mid-West—Rev. Harold Taylor, Director, 542 S. Dearborn St., Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

Construction to Begin On New Leper Hospital

NEW YORK—Construction will soon begin on the projected Mary Reed Memorial Hospital and Clinic in India, it was announced here by the American Mission to Lepers.

The hospital, named after the famous Methodist missionary who spent over fifty years caring for lepers, will go up in the Himalaya Mountain Mission at Chandag Heights. The cornerstone of the institution was laid on Jan. 28, 1948, by Dr. Eugene R. Kellersberger, general secretary of the American Mission.

Cost of the hospital will be $25,500, of which American Christians will provide $19,000.

Methodists Adopt $10,000,000 Budget

BUCK HILL FALLS, Pa.—(RNS)—A total of $10,335,326 for its work overseas and in the U.S.A. was appropriated by the Board of Missions and Church Extension of The Methodist Church at its annual meeting here.

Of the total, $3,538,592 was designated for foreign missions; $2,135,270 for home missions and church extension, and $4,661,464 to the Woman's Division of Christian Service for work here and abroad.

Literature Campaign For Latin America

SAN JOSE, Costa Rica.—Recognizing urgent need for providing strong evangelical literature for Spanish-speaking America, the Latin America Mission, has launched an expanded program to include the regular production of books, pamphlets and tracts.

This newly organized literature department has as its acting head the Rev. W. Dayton Roberts, executive Chairman of the LAM's Colombian branch. Headquarters for the project will be in San Jose.

Plans to inaugurate systematic production of Christian literature were formulated at the time of the Evangelical Congress held recently in San Jose to celebrate the 25th anniversary of the Mission's Bible Seminary, Present at the discussions were a number of Christian leaders deeply interested in the field of evangelical literature, in addition to the Mission's literature committee.

The main objective of the program will be to concentrate on certain major emphases which arise out of a consciousness of the peculiar needs of the time and a resultant sense of specific mission. These emphases are along the following lines:

"(a) A burden for a Spirit-sent revival and a conviction that such a movement can be expected and claimed for Latin America in these days. (b) The promotion of aggressive evangelism. (c) The development of the leadership of the national church in Latin America. (d) A prophetic burden in view of the crisis times in which we live."

While this literature project is being sponsored by the Latin America Mission, the help of a number of other evangelical organizations and missionaries is being sought.

YOUTH

Christian Endeavor Merger is Postponed

COLUMBUS, O.—Christian Endea or, Youth Fellowships and other Pro estant youth organizations met Buck Hill Falls, Pa., recently to co sider plans for union which we initiated in 1947 (UEA, Sept. 1, 1947 All youth agencies, under the schem were to come under ICRE control.

It was agreed that there will no organic union now. Resolutio finally adopted recognized the integr ty of each group and granted to eac the full right to occupy its field a render its service in the Christia community. A Continuation Commi tee will go forward with the progra and conference outlined looking t ward later union when and if co ditions appear more favorable.

YFC Announces Five New Representatives

CHICAGO—Five new field representa tives for Youth for Christ Internation have been approved by the executiv council and executive board, Presider Bob Cook of Chicago announced th week. They include:

Rev. Wally White, Orlando, Florid former regional vice president of th Southeastern area and head of Orlan YFC.

Rev. Harry Jaeger, Houston, Texa delegate to the World Congress i 1948 and active at the rally in Rom Italy in September.

Rev. Reinhold A. Barth, Chicag former director of Kalamazoo Yout for Christ and service director of th Upper Central Youth for Christ are

Herb Tyler, formerly an evangeli working in the Pacific Northwest.

Ken Anderson, Muskegon, Michiga editor of the *Youth for Christ* maga zine and member of a China team wit Bob Pierce in 1948. Anderson will co tinue to edit the magazine but will b available for speaking engagemen weekends.

YFC Plans Campaigns In Cuba and Holland

CHICAGO—Two Youth for Chri Gospel teams will leave for Cuba an Holland, respectively, in mid-Januar for intensive evangelism effort those two lands.

Leaving January 14 from Bosto for Cuba will be John A. Huffma director of Boston Youth for Chri and regional vice president of th New England area, and nine other Huffman for six years has carri on a radio ministry in Cuba and h helped to establish Youth for Chri there. The group will take with the thousands of tracts in the Spani language. Final windup meeting planned for Saturday, January 29, Havana's radio center.

The Dutch team consists of D DeVos of Seattle, Washington, a Gene Jordan of Chicago. DeVos w the song leader and soloist on t first Dutch team three years ago a now is director of Seattle Youth f Christ. Jordan, marimbist from Chic go, accompanied the second Dut team and was such a success wi

e Dutch youth that they have re-
eatedly asked him back.
DeVos and Jordan leave on January
and will return about March 15.
etherlands Youth for Christ has ar-
anged their itinerary in Holland.

—EDUCATION—

outhern Baptists Form Association

MEMPHIS, Tenn.—(RNS)—An as-
ociation of Southern Baptist colleges
nd secondary schools to advance gen-
al education and "safeguard aca-
emic freedom" was formed here dur-
g a meeting of the denomination's
ducation commission.
Dr. Walter Pope Binns, president of
illiam Jewell College, Liberty, Mo.,
as elected president. Other officers
re Dr. S. S. Hill, president of
eorgetown College, Georgetown, Ky.,
ce president; and Dr. H. I. Hester,
ice-president of William Jewell Col-
ge, secretary-treasurer.
Dr. J. O. Edmunds, president of
tetson University, Deland, Fla., told
e association that the danger of
olitical control "is inherent in the
xpansion of federal aid to public
chools."
"There needs to be a strong voice
the cause of academic freedom
n the part of church-related col-
ges," he said, "and this association
ill help serve this purpose."

tate Purchases Property of SJBC

SAN JOSE, Calif.—The San Jose
ible College, Church of Christ insti-
ution here, must move from its pres-
nt location. The State of California
eeds the property to enlarge the
acilities of the San Jose State Col-
ge adjoining. A new school site will
e purchased.
The annual Conference on Evan-
elism, sponsored by the Bible College,
ill be held as usual, January 12-14.
essions will meet in the San Jose
ivic Auditorium. The general theme
or this years gathering will be "God's
urpose in the Ages."

uditorium-Gymnasium To Cost Over $450,000

GOSHEN, Ind.—The $450,000 audi-
orium-gymnasium at Goshen College,
ennonite institution, is nearing com-
letion. The Mennonite Church of
merica and alumni of the institution
ave provided over $300,000 toward
e project. The citizens of Goshen
nd Elkhart County, the college
lumni association and the denomina-
on are raising the balance necessary
o complete the building.

eports Big Enrollment In Theological Schools

DAYTON, Ohio—(RNS)—Theological
chools, like colleges and universities
e country over, are in the midst of
ecord-breaking enrollments.
Dean C. L. Pyatt, of Lexington, Ky.,
xecutive secretary of the American
ssociation of Theological Schools, us-
d specific figures to substantiate that
tatement as the group met recently
a two-day session at Bonebrake
eminary here.

"Reason for the increase is the demand in congregations for ministers with extensive training and a general increase in the responsibility and scope of the church," Dean Pyatt said.

He revealed the seventy accredited schools in the assocation showed an enrollment of 5,690 during the 1945-46 school year. The following year enrollments had leaped to 9,565. And while totals were not available for the next year, Dean Pyatt said the increase was even larger.

Bible Institute Moves Location

SUFFERN, N. Y.—Metropolitan Bible Institute, owned and operated by the New York-New Jersey District of the Assemblies of God, has permanently re-located here on a forty-five acre estate. The school, of which Rev. Nicholas Nikoloff is president, has been located at North Bergen, N. J., since 1912.

New Science Hall Opened at Bethel

MISHAWAKA, Ind.—Bethel College recently opened its new Science Building for classes. In addition to usual standard equipment the structure will house the studio and equipment for a new campus radio station.

Bethel initiated a traditional annual presentation of "The Messiah" by Handel at the recent Christmas season. The college chorus of sixty-five voices under the direction of Willard Hallman gave its concert in the auditorium of the First Methodist Church of Mishawaka before a capacity audience.

Bethel College, an institution of the United Missionary Church, is in its second year and has an enrollment of 120 students.

Over 350 Students In Detroit Institute

DETROIT, Mich.—The winter term of the District Bible Institute, recently opened, shows over 350 students enrolled. The growth of the institution is encouraging to the evangelical cause in this great industrial center. Rev. Charles Shaw, former missionary to Palestine recently conducted two weeks of lectures on missions in the Near East. Dr. Roy. L. Aldrich is president of the institution.

Virginia Court Recognizes Right of Private Teaching

RICHMOND, Va.—A recent Virginia court decision recognized the legality of private instruction alongside public instruction. It declared, however, that the State and not private opinion is the judge of what constitutes the instruction which is demanded by law. The right of religious liberty does not relieve a parent from compliance with the statute which demands that a child must receive instruction.

The *Virginia Municipal Review* describes the case, Rice S. Commonwealth, the violation of Section 683 of the Virginia Code requiring parents to send their children to school." The defendants alleged as an excuse

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Bible, without deletion or variation. that the children were given adequate instruction in the home by the parents because of their religious convictions. Their religious belief was that the Bible commanded that they teach and train their children in the ways of life and not send them to public schools. The court pointed out that the code section under which they were convicted permitted a parent to "have such child or children taught by a tutor or teacher of qualification prescribed by the State Board of Education and approved by the division superintendent in a home." The defendants contended that their religious beliefs relieved them from compliance with the statute. Justice Staples ruled:

> We think the power of the state to require the education and training of its children is well established by the decisions. . .
>
> The religious beliefs of the defendants in the case at bar do not exempt them from complying with the reasonable requirements of Virginia laws. The constitutional protection of religious freedom while it insures religious equality, on the other hand does not provide immunity from compliance with reasonable civil requirements imposed by the state. The individual cannot be permitted, on religious grounds, to be the judge of his duty to obey the regulatory laws enacted by the state in the interest of public welfare. The mere fact that such a claim of immunity is asserted because of religious convictions is not sufficient to establish its constitutional validity. Nor does the view that defendants harbored no intent to commit a crime offer any defense.

Asked for comment on the decision, Mr. Mark Fakkema, educational director of the National Association of Christian Schools said, "It is apparent that the legal decision here rendered is not a case of compulsory *public* school attendance. It concerns the right of the state to require and regulate the education of its children, be this education given by the state school, a private school, or by tutors. That such is not only the right but the duty of the 'commonwealth' is self evident.

"Be this as it may, vigilance is ever the price of liberty. Accordingly, Christians should ever be alert to all legislation pertaining to the right of parents to educate their children according to the dictates of their conscience. Such education should not look to minimum state requirements as its educational standards. It should be superior to the standards of state schools."

PRESS

Bible Society Adopts Record Annual Budget

NEW YORK—(RNS)—A record budget of $2,509,900 has been adopted by the American Bible Society for 1949, it was announced here by Dr. Eric M. North, general secretary of the Society. This total represents a thirty-three per cent increase over 1948, he said.

The budget includes $1,229,000 for translation and distribution of the Scriptures in the U.S. and abroad, $448,000 for the production of books sold at cost in this country, and $779,000 for promotional and educational work and administration.

Provision is made in the budget for $1,229,000 of the $2,441,00 estimated as needed for the first year of the Bible Society's five-year "Program of Advance" to increase the distribution o Scriptures at home and abroad. Tota cost of the Advance program is esti mated at $11,888,000.

The Bible Society is appealing fo $1,526,000 in additional contributions over and above its budget, to meet th balance of $1,212,000 and to provid $315,000 as a contingency fund to mee changes in the world situation durin the coming year.

Approval of the budget was vote by the Advisory Council of the Societ at its two-day session here. The Coun cil elected as chairman Dr. J. A. Aas gaard of Minneapolis, president of th Evangelical Lutheran Church.

The Council endorsed publication o the "Sermon on the Mount" as separate Scripture Portion, to be dis tributed as authorized by the Board o Managers of the Society. So far thi portion has been published in Englis French, Spanish, and Japanese and ha proved in great demand.

Approval also was given to "Th Book to Live By" as the theme fo World-wide Bible Reading betwee Thanksgiving and Christmas next yea

EVANGELISM

Christ for America In Wisconsin Drive

MADISON, Wis.—Marking its fift anniversary of evangelism throughou the continent, Christ for America launching in 1949 its first state-wid Spiritual Awakening and Evangelisti Program in Wisconsin. The progra to be launched will probably embrac

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least two hundred evangelical urches throughout the state. A ate-wide committee of pastors and ymen is being formed. Rev. Russell ingsley of Ridgeway has been appointed Field Director, and the headuarters of the movement will be in e capital city, Madison.

From March 5-9 a Spiritual wakening and Evangelistic Conferce will be held with headquarters the Loraine Hotel, Madison. The rystal Ballroom of the hotel, seating 00, will be used for the public meetgs. Scores of Wisconsin pastors will e in attendance, each bringing one more of their laymen. Speakers at is Conference will include Dr. Valter L. Wilson of Kansas City, Mo.; Dr. John E. Zoller of Detroit, Mich.; Dr. M. R. Siemens of Racine, Wis.; Dr. Harry E. Jessop, president f the Chicago Evangelistic Institute; Mr. Horace F. Dean, president of Christ for America; Dr. Vincent Benett of Wheaton, Ill.; and others.

A dozen evangelists will be used uring the year with union and cityide campaigns in the larger places nd single-church campaigns in other laces.

erry McAuley Site Taken for Housing

NEW YORK.—The historic Jerry McAuley Water Street Mission is to e torn down to make way for a new ousing development in New York ity.

Seventy-six years ago God put it in he heart of the late Jerry McAuley, converted drunkard and river thief, o establish a place where a helping and might be extended to human rrecks who found themselves ostraized by society. Thousands of men ave been converted or helped to a etter life by the McAuley Mission hrough the years. Mr. Ludwig B. rmerding, the present superintendnt, has announced that a new site vill be found and the work continued.

Baptist Church for The Deaf Dedicated

LOS ANGELES—(RNS)—The Bapst Church for the Deaf was dedicated ere, with Rev. Leo E. Hilton, pasor, conducting the services in the gn language.

A feature of the services was the laying of hymns on a piano, which e deaf mutes in the audience "heard" y vibration.

Mr. Hilton, together with his wife nd their two children, have studied e sign language in preparation for eir work at the new church, alough each of them hears and speaks ormally.

"Singing Bible" Now Ready on Recordings

NEW YORK.—A new idea, combing music with the Bible, has just been eveloped by the Singing Bible Socey. With the cooperation of an advisory oard of leading churchmen, the socey is producing recordings of great iblical passages in song.

These recordings are for all interestd in greater appreciation and understanding of the Bible. New music has een especially written for the purose by well-known composers and the ords sung are actual words of the The passages which are recorded are chosen for universal meaning from both Old and New Testaments of the King James Bible.

The selections, which include less familiar as well as best-known verses, are passed upon and approved by an advisory board composed of Dr. Daniel A. Poling, president of the Christian Herald Association and president of the World Christian Endeavor Union; Dr. Francis Carr Stifler, Baptist pastor and nationally known radio speaker and writer on the Bible; Dr. Robert W. Searle, director of Community Relations, Protestant Council of New York City; and Dr. James E. Hoffman, member General Synod of the Reformed Church in America.

Ferrin Meetings Stir Boston Area

BOSTON.—Nearly 200 churches of the Greater Boston Area united in an evangelistic campaign, November 24 to December 5, under the leadership of Dr. Howard W. Ferrin and Dr. F. Carlton Booth, of Providence Bible Institute. The meetings were held in the Park Street Church and Tremont Temple. More than fifty adults professed conversion. One night was notable for the fact that fourteen men responded to the invitation to accept the Lord as their Saviour. No women or children came on this particular night. A children's rally was held on Saturday, December 4, at which more than 200 responded to the invitation to accept the Lord. Practically all of these were first time decisions.

Appelman Springfield Meeting Ends Series

BOSTON.—The Appelman evangelistic campaign in Springfield, Mass., crowded Technical High School on week days and the big Municipal Auditorium on Sundays. Final reports on a number of decisions have not yet been made available, but are believed to be in excess of 300.

Dr. Appelman preceded the Springfield campaign with meetings at Rochester, N. H.—400 decisions—and at Portland, Me.—900 decisions, (UEA, December 15).

New Englanders in these areas have experienced a great spiritual awakening, possibly the greatest since the days of Billy Sunday. Dr. Appelman is expected back in this area in 1950 for several more campaigns.

Methodists Plan Evangelism Drive

BUCK HILL FALLS, Pa.—(RNS)—Plans for adding 2,000,000 new members of the Methodist Church in the next four years were made here at a meeting of the denomination's Conference secretaries of evangelism.

The secretaries proposed a three-fold program, including visitation, pulpit and public evangelism, aimed at acquiring 400,000 new members in 1949, 500,000 in each of 1950 and 1951, and 600,000 in 1952.

—INTER - CHURCH—

Southern Layman Says FCCCA Public Menace

HATTIESBURG, Miss.—The Federal Council of Churches of Christ in America encourages regimentation,

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according to Mr. L. E. Faulkner, prominent Presbyterian layman here. Mr. Faulkner in a recent statement issued to Southern business men, called attention to the fact that the FCCCA had "officially endorsed FEPC legislation, non-segregation of races, President Truman's mis-named Civil Rights program, minimum wage legislation, social planning and control of the credit and monetary systems and the economic processes fo the common good; the extension o Old Age and Survivors Insurance Sys tem to agricultural workers, domesti servants, employees of non-profit or ganizations, and the self-employed a sound plan of public health and dis ability insurance, and a governmen Full Employment Bill."

Prominent leaders in the FCCC were accused of actively promotin planned and managed economy, na tional socialism and totalitarianism and encouraging Communism.

Said Mr. Faulkner, "I have in m files a letter under date of Sep tember 27, 1948, from the Chie Investigator of the Committe on Un-American Activities, Unite States House of Representatives, en closing certain information from th Files of the Committee on Un-Ameri can Activities pertaining to the Fed eral Council of Churches. This repor lists eleven important leaders of th Federal Council and states that th committee's files reveal that seven o the eleven officers whom they lis have been affiliated with one Com munist-front organization and tha another leader who is not include in the seven referred to has been af filiated with several groups whic have been cited as Communist-fron organizations in reports of the Spe cial Committee on Un-American Ac tivities and/or the Attorney Genera of the United States."

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—PUBLIC AFFAIRS—

Prohibition Party Gained in Election

WINONA LAKE, Ind.— (RNS) — Prohibition Party candidates heade by Dr. Claude A. Watson, aspiran to the presidency, received betwee 10 and 100 per cent more votes tha they did in the 1944 elections, accordin to Virgil Finnell, national chairman o the party.

He said the increase was registere in practically every state where th party had candidates.

Disrespect for Sabbath Scored by Presbyterians

ATLANTIC CITY, N. J.— (RNS) — Disregard of the sanctity of Sunda in New Jersey, as evidenced in certai commercialized and political function was deplored in a report submitte to the 126th annual meeting here o the Synod of New Jersey, Presbyteria Church in the U.S.A.

As instances of "disrespect" for th Sabbath, a report of the committee o the Lord's Day Alliance of New Jerse cited the Mrs. America Beauty Pa geant, staged on a Sunday in Sep tember at Asbury Park, the Trento State Fair, scheduled to open an close on the Sabbath, and "a recen national political convention" whic assertedly utilized the day to transac business.

"In our own state, certain politic gatherings have been held on th Lord's Day and vigorous protest ha been made by our Alliance," the repo continued. "In view of the impendin election, a request has been made t each New Jersey legislator to refrai from political meetings or radio addre ses on the Lord's Day."

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he committee expressed itself con-
ned about young people "forsaking
rch meetings for attendance at
mercialized Sunday movies," the
valence of commercialized Sunday
rts and seven days' activities in sa-
ns in certain municipalities.
Rev. W. Taylor Dale, of Point
asant, who headed the Lord's Day
ance committee, told the meeting
t with a poll disclosing 54 per cent
the adult population in favor of
te lotteries to secure revenue, it
s "almost unbelievable that over
f of our people are in favor of the
te going into the gambling busi-
s."
The committee on social education
l action called on the synod to
tinue its active disapproval of any
m of legalized gambling and called
the repeal of the state's pari-
tuel horse racing betting law.

ssouri Synod Opens New Washington Office

VASHINGTON D. C.—(RNS)—The
theran Church Missouri Synod has
ened an office here of its Depart-
nt of Public Relations, which has
adquarters in New York, it was an-
nced by John W. Boehne, Jr., mem-
r of the Board of Public Relations
d former Congressman from Indi-
a.
Located in the new Lutheran Church
nter, which was formerly the
theran Service Center here, the
ice will be headed by Miss Olinda
Roettger who was a staff worker
the Service Center during the war.

ord's Day Alliance In Active Program

NEW YORK —(RNS)— Continued
operation toward improved working
nditions for postal employees, police-
n, firemen and other groups who
ve the public interest was pledged
the Lord's Day Alliance in the
ited States at its sixtieth anniversa-
y meeting here.
A resolution adopted by the Board
Managers stated that "these worthy
rvants of the public, unable at any
ne and any where to use the strike
apon in the battle for their rights,
all have the support and the influ-
ce of this Alliance in the preserva-
n of the Sunday, Christmas Day,
orter work week, welfare benefits,
d including such other features as
rrant our present and future assist-
ce."
The Alliance also called upon its
enty-two participating denomina-
ns for both moral and financial sup-
rt. It declared that "there can be
general thriving spiritual power
d no commanding strength in
urches where communities have a
de open Sunday."
Grocers and delicatessen merchants
re assured by the Alliance that
ith persistent vigor we shall con-
ue our cooperation with them in
enforcement of the present state
nday closing law, and for such new
islation as will strengthen the pres-
t State Sabbath Statute."
In his annual report, Dr. Harry L.
wlby, who was reelected general
retary for the thirty-sixth year,
nounced that efforts would be made
ring the coming year to establish
ganizations of the Alliance in every
state. He said that such groups have now been formed in about twenty-four states.

Dr. Bowlby noted that an average of forty bills per year have been defeated through the efforts of the Alliance. These bills, he said, "if enacted, would have commercialized and debased the first day of the week."

Dr. Norman Vincent Peale, pastor of Marble Collegiate church here, which was host to the Alliance meeting, declared that there is a "steady whittling away of great moral institutions of this country."

"It has become a problem to protect the Sabbath," he added. "But in season and out, the Lord's Day Alliance has fought to protect this great institution.'

Dr. Walter Lowrie Whallon, pastor of Roosevelt Presbyterian church, Newark, N. J., was reelected president of the Alliance.

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The splendid group at Kingswood Bible School for mountain young people where, writes the A.S.S.U. Missionary: "I had such wonderful blessings from God." Right, southern California Missionary's daughter and a friend — no race prejudice there! Left, gems in a southern Arizona cotton camp, some of their clothing supplied through our camp relief work.

"Can't I Take Jesus Right Now?"

OFTEN in rural communities without church privileges, parents and children have appropriated Sunday for pleasure, and find it difficult to attend a Sunday School. The Week-Day School has proven the answer to their need, and the children, as a whole, enjoy the idea of a meeting primarily for themselves.

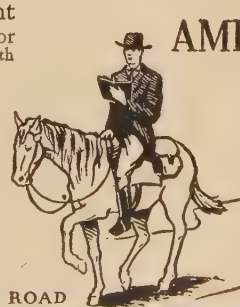
About such a school, a godly A.S.S.U. missionary writes: "Never will we forget that first meeting. About twenty-one children gathered in a small room of the church. Their ages ranged from five to fourteen years. Much interest was shown, especially when we told them to sign their names on the page of our textbook where space was reserved for those who wanted to accept the Lord as their Saviour. Little Peter, a lad of seven, queried: 'Can't I take Jesus into my heart right now?', so he could sign the book before he went home. This resulted in about fourteen others doing the same thing. Each one prayed audibly. It was certainly a soul-stirring scene.

In visiting a home one day, a mother brought out the Gospel of John we had given her son. 'Look,' she exclaimed, 'he has his name signed here (under the covenant). I asked him if he knew what it was all about, and he said: 'Yes, Mama, that's where you ask Jesus to come into your heart!'

"Children love the Lord Jesus the moment they hear of Him, and of what He did for them. What lasting results can come from work with them!"

The ministry of the A.S.S.U. is managed by leading Christian business men of the various denominations who serve without pay. 1489 Daily Vacation Bible Schools were maintained last year. 75 Young People's Bible Conferences with 5540 in attendance were conducted from coast to coast. Our district superintendents and missionaries travelled over two million miles; and the crowning evidence of divine blessing is found in the fact that over 10,000 boys and girls and older people accepted Christ as their personal Saviour.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord God, and observe to do all the words of this law." (Deut. 31: 12.) You may obey this command in helpful partnership with the A.S.S.U. For full information, write directly to Department of Missions, 1816-U Chestnut St., Philadelphia 3, Pa.



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Anti-Liquor Program Is Outlined by NTM

MINNEAPOLIS, Minn.— (RNS) — Immediate restrictions and controls of the liquor traffic on state, county and community levels was set forth here as the immediate goal of the National Temperance Movement.

Delegates from nineteen states and Canada attending the second biennial convention of the organization heard the challenge from Dr. Paul S. Rees, Covenant Church leader and vice-president of the United Temperance Movement of Minnesota.

"Accompanying the controls must be a constructive and persistent endeavor to build anti-alcohol intelligence, conscience and self-discipline in the lives of our individual citizens," Dr. Rees declared.

He called for attack of the liquor problem on all fronts—education, home, counter-propaganda, legislative and psychological.

"At a national level we do not ask for repeal of the twenty-first Amendment," he said, "until such time as we have built up a solid body of conviction among our citizens that will demand it, and, having gained it, will sustain it," he said. (The twenty-first Amendment repealed the eighteenth prohibition amendment.)

Dr. Rees stressed the necessity of neutralizing with an intelligent counter-propaganda technique the $100,000,000 annual advertising program of the liquor industry, declaring that "false advertising of liquor has got to be debunked."

Representatives from more than dozen Protestant denominations greed that placing major emphas on curing the alcoholic is like "loc ing the barn door after the horse stolen."

Their reports came to the gener conclusion that the best solution the alcohol problem is to raise up generation so well educated on t subject that it doesn't start drinkin

Minnesota's Gov. Luther W. Youn dahl was the principal speaker at t convention banquet. He explaine that in his first term of office 9 Minnesota tavern owners were fou to have paid for liquor stamps b had no on-sale licenses. As a resul he said, 800 bootleggers were elim nated almost overnight.

The governor said laws can be e forced "if people care enough and a vocal enough."

Americans Squander Billions for Alcohol

WASHINGTON, D. C. — Americar spent a record $9,640,000,000 on alc holic drinks in 1947, the Commer Department reported June 10. Th was up $900,000,000 over the $8,70 000,000 which the Department la year reported for 1946. That figure, turn was $900,000,000 higher than t $7,800,000,000 reported in 1946 f 1945.

The $9,640,000,000 figure works o to an average outlay of $66.67 a pers among a population of 144,000,000 of last July 1, or $103.22 for each the 93,000,000 over twenty-one yea old.

LAYMEN

New England Gideons Hold Largest Meeting

BOSTON.—The Zone 8 rally of t Gideons took place here Novemb 26-28 at the historic Parker Hous Carl P. Ricker, President of the Bost Camp, acted as general chairma Scores of churches were covered the Sunday services. The attendan was the largest of any of such seri that has been held in New England the history of the organization. Amo the speakers were Mr. James F. Ra dall, International Trustee and Lead of Zone Number 8, Mr. S. M. Sunde International Trustee and Leader Zone 7, Harrington Park, N. J., a Mr. Roy O. Washburn, Internation Chaplain.

PERSONALIA

J. H. Feely, founder of Grace Chap at Havertown, Pa., has passed to reward. In 1910 he took charge of union Sunday school in this commu ty. So rapidly did the work grow th he organized Grace Chapel in 19 and saw it grow to one of the large evangelical churches in the Phil delphia area with over 2,000 membe at the time of his death.

Harry Poll, minister of the We wood-Cheviot Church of Christ, C cinnati, Ohio, has resigned to acce the pulpit of Englewood Christi Church, Indianapolis, Ind. The Eng

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ood Church is one of the largest of e communion in Indiana.

Rome A. Betts, general secretary of e American Bible Society, has been pointed executive director of the merican Heart Association, national luntary health agency, and will lead its campaign for $5,000,000 to com- t heart disease.

Andrew Gih of Shanghai, China, ung Chinese evangelist will speak in FC rallies and Bible conferences in e USA during 1949. Among his en- gements is the Founders Week con- rence at Moody Bible Institute in ebruary (UEA, December 15).

Jacob DeShazer, converted bomba- er who flew with General James H. oolittle on his first raid over Tokyo, iled from San Francisco on Decem- r 14 to become a missionary of the ree Methodist Church in Japan.

G. Harold Hill, pastor for eleven ears of the Marcus Hook (Pa.) Bap- st Church has accepted a call to the mmanuel Baptist Church Newark, . J.

J. Edwin Orr, peripatetic English outh leader and journalist, is in merica for a series of engagements nder the auspices of the Inter-Varsity hristian Fellowship. Among his bill- gs are the University of Iowa and e University of Wisconsin.

* * * *

Crime, USA

(Continued from page 9)

ake our youth vulnerable to the opaganda foisted on them by the urveyors of foreign ideologies. These ponents of hatred and atheism are saulting our democratic way of life preaching doctrines of immorality d godlessness. They would substitute r American ideals and practices the volutionary tactics from foreign ores. Here again the church and the nday School must join hands as a werful bulwark against the insidious croachment of those who seek to ndermine democracy and to weaken r social structure.

We who are engaged in law en- rcement are keenly aware of the nger to America's future which is esented in the apparent moral in- fference of our people. Every day we e brought face to face with factual uations reflecting disrespect for v, greed, immorality, and disregard r the rights of others. Every day we al with young boys and girls whose tures are jeopardized because they ve not received the benefits of aining and guidance along Christian es. Every day we hear the excuses parents who have failed their chil- en. We cannot help but have a very finite realization of the necessity for creased vigor and resoluteness on e part of all of us who can con- bute to the building of character in r young people.

The law enforcement officers of is country are waging a desperate d unrelenting battle against the rces of evil and lawlessness. There is room for discouragement or des- ir in this battle. We look to the nday School teachers as companions arms in our fight and we face the ture with hope and optimism, count- g on your help.

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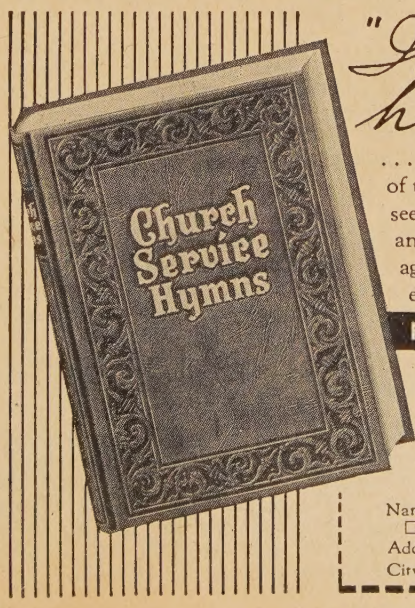

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WILLIAM JENNINGS
Bryan
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Dayton, Tenn.

CHRIST ABOVE ALL

Readers Say

(Continued from page 2)

National unity cannot come if unrighteousness in any form is allowed to flourish. We believe in civil rights and seek to promote them but we resent current legislative and police pressure to force them for political or other selfish ends. Let the motives be clean and unselfish; then and then only will the ultimate good of all be served.]

"More of the Same"

To the Editor:

Glad to see your news story of Dr. Walter A. Maier's magnificent word on spiritual and Biblical unity in UEA, Dec. 15. For ten cents Town Hall, New York City, will send the complete discussion of December 7.

I rejoice in what *UEA* is seeking to do and become in the evangelical field—for the scholarship and able discernment behind the articles and editorials! I should love to see the magazine enlarged or come out weekly. Give us *more* of the same!

We had John Walkup, your Upper Mid-west regional director, with us for a week of meetings and he did a great job for us. We appreciate his versatile ability, and his consecration to the work at hand. Continued blessings on you!

WILLIAM JESCHKE

Sumner, Ia.

SEP Wouldn't Print It

To the Editor:

I suggest that you ask the *Saturday Evening Post* to allow Ernest Gordon to answer that article in its Dec. 1 issue about E. Stanley Jones' tour to unite Protestants under the Federal Council banner. Tens of thousands have already swallowed it hook line and sinker.

FRANK COTTINGHAM

Elgin, Ill.

UEA in College Library

To the Editor:

Just recently I spent quite a little time in the very fine library of Union Theological Seminary, Richmond, Virginia. The completeness of all periodicals was most impressive. One magazine conspicuous by its absence was your journal.

I have no idea how libraries go about ordering all their periodicals. I do believe that a large number of student ministers with conservative inclinations would read *UEA* and later subscribe as pastors if they could get acquainted with it in school.

CAMERON D. L. MOSSER

Atkinson, N. C.

[EDITOR'S NOTE: *UEA* is going regularly to the Richmond institution. A complete file is also being built up there. Actually hundreds of Christian colleges and seminaries in America are on our subscription list. Many evangelicals personally subscribe for their alma mater.]

ON THE SIDE OF THE ANGELS

"And there was war in Heaven: Michael and his angels fought against the dragon. And the dragon was wroth with the woman (which brought forth the man child) and went to make war with the remnant of her seed"
(Revelation 12:7, 17)

In the last analysis, anti-Semitism is Satan inspired. It not only despises the human ancestry of our Lord, but it corrupts the character of the Christian. It is more dangerous to the Christian than the Jew. Only the entrance of the Word of God into the heart, and the exercise of the love of God in Christ Jesus, can overcome this insidious sin. In this battle the Christian is arrayed on the side of the Lord and His angels.

THE FRIENDS OF ISRAEL MISSIONARY AND RELIEF SOCIETY, INC. is engaged in a world-wide ministry of love and mercy wherever the cry of the afflicted Children of Israel rises up to God.

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Our missionaries and representatives in many parts of the world serve continuously. *Here is Christianity in action.*

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Principal, Alma College
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Our quarterly magazine, ISRAEL MY GLORY, a specially fine missionary magazine, sent to all contributors and also on request.

UEA BOOK TABLE

Conducted by Carl F. H. Henry

"J. Hudson Taylor," Basil Miller 6 pgs. Zondervan. $1.50.

This is the life story of J. Hudson Taylor great pioneer missionary to China and nder of the China Inland Mission. It is a sideration of previous works with nothing w added to it. The author presents the main ts of life of Taylor. The volume is easy ding, interesting, and satisfactory for gen- l purposes.—**Harold Lindsell.**

"Great Missionaries to the Orient." Theodore Mueller. 133 pgs. Zonder- n. $1.50.

A very short, almost purely factual account certain missionaries to the Orient. Accounts brief and to the point. They include known d unknown figures. Accounts are preceded by short description of the Orient. Interesting formation is contained for those who might e illustrations from the actual lives of mis- naries.—**Harold Lindsell.**

"50,000 Miles of Missionary Mira- es." Lester Sumrall. 170 pgs. Bio- aphical. Zondervan, $2.

This is the story of the marriage and sub- uent travels of Lester Sumrall in and around tin America. The book is biographical and es the personal story of the author together th descriptions of places visited, missionary rk, conversion stories, etc.

Book is interesting and makes enjoyable ding. It is light reading and designed for the reader. Perhaps one should not take too iously some of the impressions of the author ce his was not a long stay in most places.

Book is not a "must," but it does indicate t God provides and cares for His children o are walking in His will. Prayer is an- ered for those who put their trust in the rd.—**Harold Lindsell.**

"The Impact of Christianity on the on-Christian World." J. H. Bavinck 3 pgs. Eerdmans. $2.50.

Here is the beginning of an evangelical apolo- ic in the field of Christian missions. It is y a beginning but contains useful and help- information and evaluation. It does not netrate too deeply and does not ask nor swer many of the most pressing problems. at there is, is worthwhile.

By no means can this book be considered in truly orthodox sphere as comparable to the rk of Hendrick Kraemer which sparked the dras Conference in 1938. Such a book remains apper—from a conservative viewpoint. Too en one is tempted to say that a problem is ted but not answered—or at least answered dequately or only in part.

This volume is worthy of a reading and uld be given thoughtful consideration by any l all Christians who have an interest in eign missions.—**Harold Lindsell.**

"The Holy War." John Bunyan. 378 s. Moody Press. $3.50.

This third volume in the Wycliffe Series of ristian Classics, by the humble Bedford nker whose writings have exerted such spirit- influence upon the English-speaking world, a worthy masterpiece for early inclusion in Moody project. Had Bunyan not written grim's Progress, this work would have won a place among literature's immortals, it widely felt. The story of the struggle be- een the Lord and Satan for the "town of nsoul" is contemporary; it has a message the modern man and for modern culture.— l F. H. Henry.

Root Out of Dry Ground," Argye M. iggs. Wm. B. Eerdmans Publishing ., $3.

When Chrissie is born into the squalor of tless Mr. Sander's home, Jansie, the un- ely hunchback, vows to realize in this in- t her own undefined yet strangely potent ams of conquering a leeching environment poverty, ignorance and social rejection. From yhood to college and into marriage, Chris, her struggle to assert herself in a world of peting social and material standards, re- ts the self-sacrifice, undaunted perseverance noble vision of Jansie, who, by what is mplished in Chris' conquest of innumer- able handicaps, herself becomes the heroine. Without Jansie, there could have been no Chris who preferred a liberating education to the shackles of lazy ignorance; who chose purposeful activity to aimless drifting; who saw mankind in terms of innate value rather than of external privilege. Early in the story Jansie "gets religion" in a camp meeting, gaining from this experience the power and incentive to sustain her in her difficult struggle.

Followers of Christian fiction have long debated the question of how much of a doctrinal message is necessary to meet the definition of Christian fiction. **Root Out of Dry Ground** cites the conversion experiences of Jansie and Chris. Substitutionary atonement is mentioned, expertly so, from a literary, character-consistent viewpoint. The possible question to arise is: would a non-Christian, intrigued by the unfolding plot, while conscious of an undercurrent of the spirit of Christian living, be sufficiently propelled to a personal commitment, or even see an unmistakably succinct outline of the plan and power of salvation? The Christian, of course, is able to read into every word and experience the author's intended message. The problem is especially intriguing relative to this book, since **Root Out of Dry Ground** is not only $5,000 prize winner of the Eerdman Christian fiction contest, but also is a "People's Book of the Month Club" selection and thus circulates in tens of thousands of non-Christian as well as Christian homes.

In mastery of plot and setting, in convincing, sympathetic and consistently-drawn characters, Argye Briggs reveals the fruition of four years' growth and interaction with her sociological novel.—**Helga Bender Henry.**

"Europe Behind the Iron Curtain." Martha L. Moennich. 153 pgs. Zondervan. $2.

Globe-trotting Missionary Martha Moennich, F.R.G.S., discloses from four months of first-hand observation in 15 European countries the devastating and destructive spiritual and ideological inroads of Russian Communism. The Red flag flutters boldly over lands which but yesterday were open to the Gospel. The Communist antipathy for Christianity is everywhere manifest.

The weakest element of this poignant glimpse of heavy hearts on the "unhappy Continent" is the author's failure to appraise the American answer. Missionary Moennich states clearly that Christ alone holds hope. But she writes repeatedly of the battle between "Communism and the Christian democracies," and is too ready to identify Christianity and the program of the non-Communist nations. That the western powers hold a view which, contrasted with Russian hostility, is less discontinuous with the Gospel, none wil deny. And that a meaningful democracy can permanently endure only when sustained by a vital Christianity is an evangelical insistence. But Missionary Moennich might well have added a further chapter, using as a text the remark to her of a representative of the Arab Movement after a visit to Washington, that he did not hear the name of God mentioned there. The recent presidential campaign made plain to many evangelicals that that American politicians are not overly occupied, whatever banners they float, with the great spiritual issues which spell the victory or defeat of a culture.

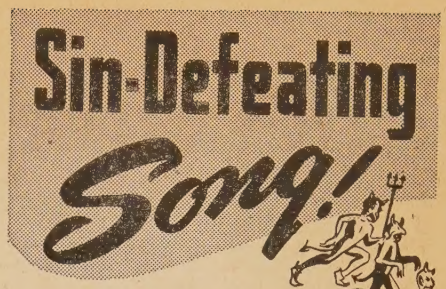
This is a moving book, and its story will alternately chill and warm the heart.—**Carl F. H. Henry.**

"The Preparation of Sermons." Andrew W. Blackwood. 272 pgs. Abingdon-Cokesbury. $3.

We agree with the author's own statement that this book "is the most important I have ever written." As a whole Dr. Blackwood covers, very thoroughly, the "how" behind the preparation of sermons. It should be read by everyone who desires to know the mechanics to declare more effectively and efficiently the unsearchable riches of Christ. The chapter on Radio will help all who use the radio in preaching.

This reviewer wishes that Dr. Blackwood had given more space and instruction to the place of the Holy Spirit and the Scripture as the source of power for all preaching. The "how" of a minister's keeping his personal spiritual life strong through prayer and communion with God is passed over too lightly.

The author's constant reference to certain liberal ministers' sermons—who are essayists



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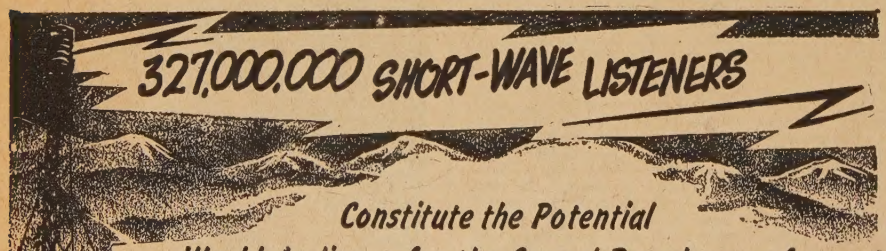

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and lecturers rather than preachers—as outstanding examples of good preaching, is a weakness in the book. With the mention of liberalistic commentaries on Scripture, the author should have also cited some scholarly evangelical ones.

As a whole, the book would be helpful addition to any minister's library.—**Harold L. Proppe.**

"General Evangeline Booth of the Salvation Army." P. W. Wilson. 264 pgs. Charles Scribner's Sons, $3.50.

Here is a top grade biography that is deserving of a wide reading by the American public. It recounts for us the founding of the Salvation Army and the prominent part played in that Army by the entire Booth family. It is warmly moving and does not fail to include in it the problems, vexations, family quarrels, resignations of Booth and the like.

Evangeline Booth was a great servant used of the Lord and her essential greatness shines forth in these pages. Like every great servant of God she had her weaknesses, her idiosyncrasies. Whereas most biographies laud the object of the biography and slide over the unpleasant details there is an honest attempt to give a fair presentation of both sides.

As a consequence of the study we have a warm and human portait of the Booth family and of Evangeline in particular. I highly recommend this book for one who would like to know more about this lady or about the organization she helped create.—**Harold Lindsell.**

"Bible Stories for Boys and Girls." Theodore W. Engstrom. 192 pgs. Zondervan. $1.95.

The Christmas counters are flooded with so much in the way of comic book and secular melodrama for youth that one always welcomes an effort to bring the great Biblical narratives to young people. These 70 stories, rewritten in the spirit of the Scriptures for children from five to ten, are also artistically illustrated.—**Carl F. H. Henry.**

"Notes on the Parables of Our Lord." R. C. Trench, 211 pgs. Baker. $2.50.

This is a popularized edition of Dean Trench's famous notes, so that the average church-goer will not shy away from foreign language notes and the detailed polemic refutations of contrary views. Dr. Trench was a skillful New Testament scholar, and a wider reading of his notes, even if abridged, is a worthy aim.—**Carl F. H. Henry**

"Spurgeon's Morning and Evening." Condensed by David Otis Fuller. 376 pgs. Zondervan. $2.50.

Spurgeon continues to give comfort and courage to multitudes. These 732 daily readings are appropriately likened to a "chaplain in the house." Majestic thought, because ever exalting the Living Christ, and a commensurate beauty of utterance, abound throughout these condensed selections.—**Carl F. H. Henry.**

BOOK RECEIVED

"Toward a More Efficient Church." William H. Leach. 123 pgs. Revell. $1.50. An analysis of the administrative weaknesses of many local churches, with useful suggestions for greater church efficiency.

"Questions Jesus Asked." Clovis G. Chappell. 181 pgs. Abingdon-Cokesbury. $2. Seventeen compelling sermons by the gifted Southern Methodist pastor, with a disappointing treatment of the atonement.

"William Edward Biederwolf: A Biography." Ray E. Garrett. 116 pgs. Zondervan. The moving story of one of America's tireless hunters of souls in the generation past.

"Selected Mystical Writings of William Law." Stephen Hobhouse. 425 pgs. Rockliff Pub. Corp., London. 25s. A useful source book in mysticism which obscures the substitutionary aspect of Christ's atonement.

"My Sermon Notes on Old Testament Characters." W. P. Van Wyk. 144 pgs. Baker. $1.75. Scripture expositions centering in 27 experiences of Abram, Isaac, Jacob and Moses.

"God Hath Chosen." Forrest Forbes. 137 pgs. Zondervan. $1.50. The stirring story of Jack Wyrtzen and the Word of Life Hour.

"The Gospel and the Sermon on the Mount." Arnold T. Ohrn. 109 pgs. Revell. $1.50. An able treatment of the Sermon on the Mount, emphasizing its contemporary relevance for evangelical Christianity.

"Channels of Devotion." Gladys C. Murrell. 106 pgs. Abingdon-Cokesbury. $1. Twenty-four story worship services in which the doctrinal element is quite inarticulately included.

"God's Cure for Anxious Souls." John R. Rice. 127 pgs. Sword of The Lord. $1.50. Nine evangelistic sermons by the pulpit's "Will Rogers."